

SOCIAL AND RELIGIOUS  
IDEALS

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ARTEMAS JEAN HAYNES



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SOCIAL AND RELIGIOUS  
IDEALS



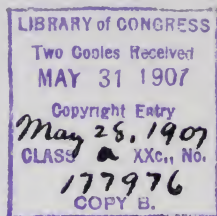
# SOCIAL AND RELIGIOUS IDEALS

BY

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DEDICATED TO THE  
REV. THEODORE T. MUNGER, D.D.  
OF WHOSE LOYAL FRIENDSHIP I CANNOT  
SPEAK TOO GRATEFULLY





## PREFACE

AT the present time many thoughtful people are seriously perplexed by questions that seem to throw doubt upon the essentials of the Christian faith. That radical and far-reaching changes are taking place in our theological conceptions cannot be denied. What will be the outcome of these changes? How much is left of the old faith? Is there growing up a new faith that will meet the religious and social needs of a new age? The answers of traditional theology to these questions will not, it is becoming clear, satisfy earnest seekers of the truth.

This little volume is sent out in the hope that those who are perplexed may find guidance in its pages. The writer does not assume that he has answered all their questions, but he ventures to hope that he may direct their steps into some new way of inquiry. The essays are written from the point of view of one who frankly accepts the estab-

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lished facts of modern science and the new Biblical criticism, of one who is in full sympathy with that movement of religious life which is finding its interpretation in what is known as the New Theology. This theology, approved by the reasoning intellect, has yet to justify itself to the spirit of man. The writer's appeal, therefore, is not primarily to dogma but to life itself.

The significance of the general title will appear from an examination of the Contents. The endeavor has been made to establish a just balance between personal and social values. The writer believes in applying the principles of Jesus' teaching to questions of social, no less than of individual, righteousness. Indeed, the two cannot well be separated. In every department of human activity we are ceasing to regard man as capable of isolation.

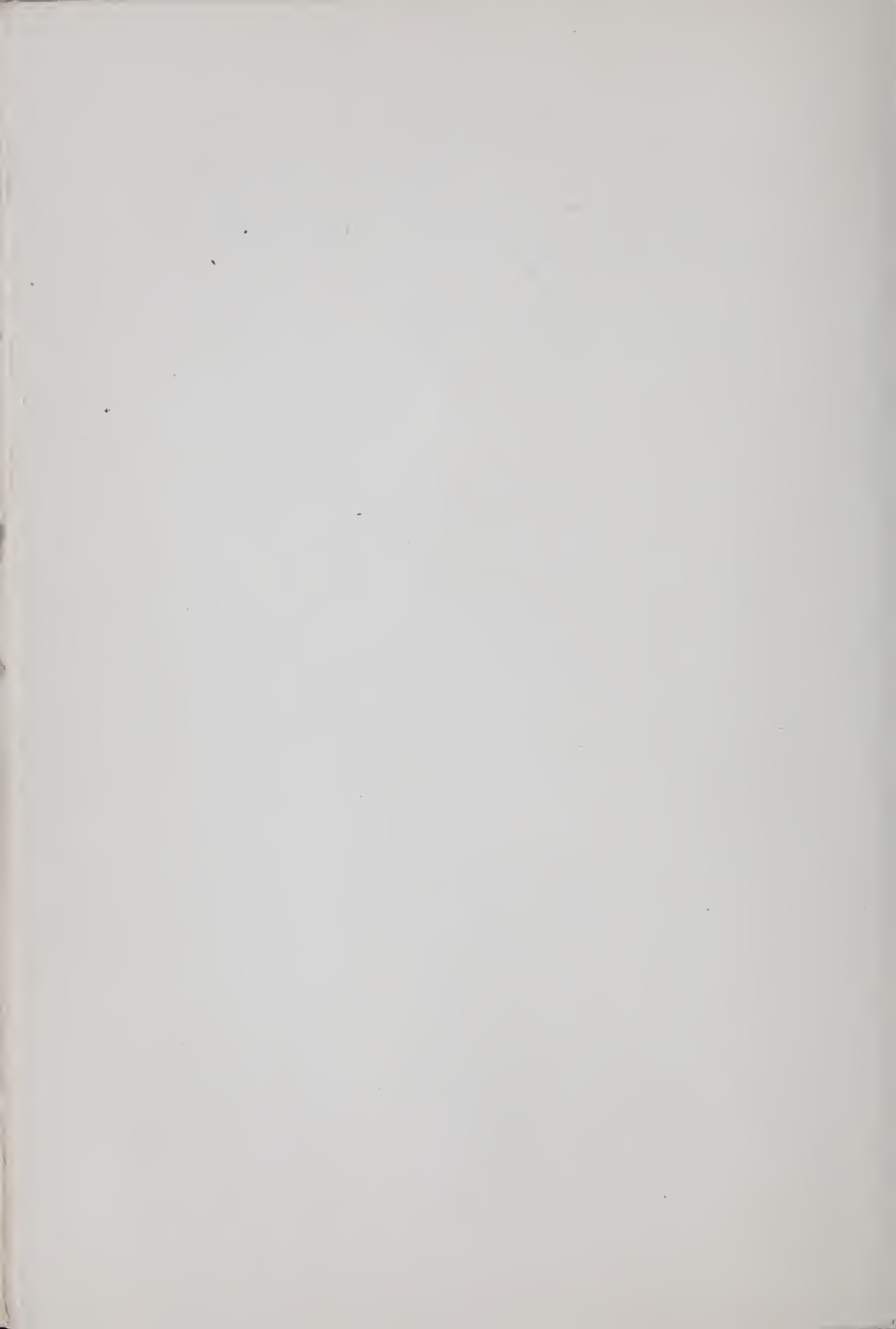
It will readily be seen that no formal connection exists among the various essays. Each is the outgrowth of a particular mood; fragmentary, to be sure, but for that very reason adapted to the need of busy men and women. Though the book is not sent forth in any spirit of over-confidence, yet the writer is encouraged by the thought that as these

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reflections have been the outgrowth of his own real need, others may find them of help in their progress toward the ideal.

UNITED CHURCH ON THE GREEN,  
New Haven, Conn., April 26, 1907.



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SOCIAL AND RELIGIOUS  
IDEALS



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### Love Raised to Its Highest Power

Men say that Christianity is love; but love was in the world from the very beginning, from the moment that eyes first looked into eyes. Christianity is something far more; *it is love raised to its highest power*; it is love as Jesus loved.

### The Best Things

There are some things in life better than power or fame, some things better than large wealth; they are such old-fashioned things as heart-loyalties, devotion to a great cause, faithfulness to those with whom we are bound up in all the intricate associations of friendship and love.

### The Present-Day Protest Against Creeds

All thoughtful and earnest people deplore the present-day protest against creeds. Clear concep-

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tions of theological truth are hardly less important in the perfecting of character than fine impulses of religious emotion. Both grace and truth came by Jesus Christ.

### The Morning Hours of Life

The secret of power is in keeping oneself young. The secret of our influence over others lies in our ability to touch their hearts, to take them out of the dullness and routine of daily toil and away from the weariness that comes from constant strife, to take them back to the morning hours of life, to awaken within them the spirit of childhood, to unfold the beauty in old and simple things.

### The Child and His Education

We have still to learn that all civilization exists for the child and that the only really great work in this world is his education, the leading out to full maturity of all his powers. Jesus saw, with a vision encompassing all life, that we are here in the world to be educated, that this earth is God's school-house, and this life a training for some higher life of future usefulness.

### The New Jerusalem

Of the Emperor Augustus it was said, He found Rome brick and left it marble. I believe that the spirit of the living Christ is working out in every city a far greater transformation than that. The New Jerusalem which the seer saw in a vision was indeed coming down out of heaven, but it was coming down to earth. We enter into that New Jerusalem by deepening and strengthening and purifying the life of our own city.

### The Kingdom of Heaven

Though it may be somewhat difficult to determine how the Jews interpreted the phrase, Kingdom of heaven, the meaning Jesus attached to it is fairly clear. Sometimes it meant to him a power in the soul, sometimes a leaven at work in the world, sometimes a society redeemed and purified; but always to him it was the reign of God—over all, and in all, and through all.

### The Ministry of Misfortune

It seems strange that misfortunes, instead of embittering, tend to sweeten the soul and touch the

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spirit to tenderness. One would think it would be the other way; that he whom Providence prospered would be sympathetic towards those less fortunate than himself. But it is rarely so: it is the tendency of prosperity to breed selfishness, and of misfortune to quicken sympathy. He who experiences in his own soul the tragedy and sorrow of life cannot be unkind.

### The Eager Quest for Truth

When I speak of the eager quest for truth, I do not mean the academic ideal, what has been called "the passionless pursuit of passionless intelligence." I mean truth as it opens down into the throbbing breast of life. I mean truth that is all quivering and alive with human interest. I mean what Emerson meant when he said, "Let there be an entrance opened for me into realities; I have worn a fool's cap too long."

### The Curse of the Church

The curse of the church to-day is its professionalism. As forms, and pride, and show of wealth come in, the old, warm, tender interests go out.



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How much it would mean if in sincerity we could write over the entrance to every church, "I have not called you servants, I have called you friends." For ourselves, though we carve not the inscription over the entrance of the church, we may carve it upon our hearts. Thus shall we realize the true religion, which is the religion of friendship.

### The One Sure Argument

We may be as sure of God as we are sure of ourselves. The new science, together with the new theology, may take away certain primitive conceptions of God, but nothing can take away the sure evidences that spring up within the soul. All the scholastic arguments for God may go—I think indeed most of them have gone,—but the argument that shapes itself out of a man's personal sense of the divine power which orders his life, this argument remains and will remain.

### A Great Love and Much Service

If we would attain *happiness*, we must first attain *helpfulness*. I have read somewhere this definition of happiness: "Happiness is a great love and much service." Not love alone, for that may be

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a sentiment as intangible as the mist that fades before the morning breeze. Not service alone, for that may be sheer drudgery. Happiness springs from these two things put together—"a great love and much service." Whoever wrote that sentence, consciously or unconsciously cast into a single utterance the whole gospel of Christ.

### Religion—Its Lower and Higher Meanings

Religion is a plant rooted deep in the common soil, but it draws its nourishment from the unseen resources of the atmosphere above. Religion means the use of one's hands in ministries of healing and helpfulness; it also means the lifting up of those hands in prayer. It means that the green earth is firm beneath us; it means also that somewhere, above us, or around us, or within us, there is another world, and that other world the reality of which all we see here is but the passing shadow.

### Vision of Poet and Scientist

It was something more than a poet's fancy that led Tennyson to speak of love as the "root of creation." The vision of the poet is deeper than the

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sight of the scientist. The latter has observed the cruelty in nature, and overstated it; the poet has met the cruelty, the terribly selfish struggle for life, but he has insight for the great significance of struggle for the lives of others; he believes that God is in it all, and the purpose some far-away, divine purpose of love.

### Our Father

If we may trust the holiest life ever lived on earth, if we may believe that Jesus built his teaching and his character on truth and not falsehood, then we may take into our own bosoms this most precious of all doctrines, the eternal Fatherhood of God. If you ask me to prove it, I cannot; all I can do is to accept it on the authority of my own faith in Christ. My Father and your Father! because he is "the Father of our Lord Jesus Christ."

### Youth and Old Age

Would it not be far better if the men who are growing old would take life more leisurely, and those who are young would take it more strenuously; it would give the younger men a chance and relieve the older men of their burdens. Youth is the season

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of growth, and age the season of ripening. There is something tragic in the spectacle of a young man wasting his time in frivolous pleasures, and there is something pathetic in an old man's holding himself with desperate persistence to daily toil. The happy balancing of extremes is in that line of Goldsmith's, "A youth of labor with an age of ease."

### Your Need and Mine

The tragedy and pathos of human life lie not in its toil, its suffering, its sorrow, its death, but in the fact that men and women so commonly fail to realize that God is in it all. Your need and mine is not to be relieved from the strain at the oar, but to have awakened in us a deeper faith that there is a divine meaning in the smiting of wind and wave. Take out of human life the confidence that God sees us, even though we fail to see him; that since he is watching over us we need have no fear; take that confidence out of life, and you have taken out of it all strength and all beauty and all hope.

### Jesus of Nazareth a Solid Historical Fact

After making all the allowances that a reasonable New Testament criticism would claim, Jesus of Naz-

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areth stands forth as a solid historical fact. The spiritual ideal of Jesus which men have formulated is not an unsubstantial dream; it is justified by the actual facts of his life as they have shaped themselves to critical scholarship. In the gospels we have Jesus represented as "the image of the invisible God"; we have the authentic record of an ethical consciousness which far surpasses that of any other man known to history.

### The Will to Do

When we see men and women who appear to be suffering defeat in life's battle, let us not be too hasty in calling their lives failures. Perhaps they are achieving an inward and spiritual victory,—attaining unto character, winning the mastery over themselves by means of those very adversities which seem to be their undoing. Why do we go on in life persistently estimating people according to the sum of things they accomplish, and remain stone blind to the ethical fact underlying that oft-quoted line:

"'Tis not what man does which exalts him, but what man would do."

### “Gloria in Excelsis”

It is not sufficiently recognized that the birth of Christianity was the proclamation of a *great joy*. When the angel choir sang “Gloria in Excelsis,” it was a song of joy such as had never before burst upon the world. “Behold, I bring you good tidings of great joy, which shall be to all people.” It was a song of joy that ushered Christ into the world, and it was with a message of joy that he left it. “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

### The Gospel of To-morrow

The last century gave itself up very largely to speculation upon the nature of the Christian gospel. I have great hope that in the century before us, men and women will make a higher attempt to live the very gospel itself. They will not value truth less, but right conduct more; and above all things else they will emphasize with St. Paul the humanness of religion, the friendships of life, the Christian associations that take out of daily experience the bitterness and heartache. The real Trinity is vital,



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not metaphysical; God in Christ, and Christ in us, and we in God.

### New Truth Out of the Old

The Spirit of the Lord fulfills, it never destroys. One truth does not pass away and another take its place. The Spirit breathes into the old truth and it expands into new beauty, presenting itself to the mind in some fresh form of attractiveness. Says Dr. Munger in his "Freedom of Faith": "It is, I doubt not, a matter of conscious experience with many, this fresh insight into truth—the germ or heart remaining the same, but taking on new forms and displaying new powers. It is such a relation to truth that keeps the mind delighted with it, exciting it by sweet surprises and inspiring it by new prospects. Thus it becomes living water, springing up into eternal life."

### The People Most Alive

I can sincerely affirm that the best people I have ever known, those who have been most alive, have been people who came to me in troubled uncertainty of soul, people who could not rest content to float

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with the tide upon an old raft of traditional opinion trusting that it would bring them to some shore. Not that. They must plunge into the cold waters and strike out for themselves. These are they for whom we should gladly make a place in the church, people ready to say with the old philosopher who was more Christian than he knew, "If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured."

### The Making of Manhood

We know that the experiences of life which have made us in any high sense men and women, are not the experiences that stand related to ease, luxury, self-indulgence, to freedom from all care and responsibility, but those that stand related to hardship and toil, to self-sacrifice and the iron discipline of a law which has constrained us to have regard, not alone for our own things, but for the things of others. Rare is the man who can look back over his life and not confess, at least to himself, that the things which have made him most a man are the very things from which he tried with all his soul to escape.



### The Secret of Spiritual Blessing

Everywhere in the New Testament the fulfilling of moral obligations is made the condition of receiving spiritual blessings. From the first page of Matthew to the last page of Revelation, it is the same story. The disciples, and those who came after them, sought to broaden and deepen the common religious life by persuading the people to follow Jesus, to keep his commandments, to fulfill their obligations of charity and justice and righteousness. "Live as Jesus lived" was their exhortation, "and the same spiritual experiences that filled his soul with joy will flood your own."

### Science and the Future Life

As we emerge to-day from the doubts and fears incident to the attack upon the Christian teaching of the future life, we find this precious truth more firmly established than ever. Though science gives us little comfort, it has at least no testimony that need dim our hope: we are free to build our faith upon the facts that shape themselves out of man's religious nature; we are free to ask ourselves, What

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mean these intimations of immortality that stir within the soul of man?

“ Here sits he, shaping wings to fly;  
His heart forebodes a mystery;  
He names the name Eternity! ”

### Every Man His Own Mediator

Let no church nor priest nor belief nor ceremony stand between your soul and God. Understand that you may be your own priest, your own mediator. The church may help you; if it is both intelligent and spiritual, it will. The preacher, by clearness of thought and integrity of character, may point out the way and inspire confidence therein. Ceremony, ritual, the Bible, may contribute their utmost. Above all, the Master himself may obtrude his gracious “ Follow me.” But in the end you must find God for yourself, find him in the depths of your own conscious experience. No other evidence will ever satisfy you of his existence and love. Everything else is liable to go down under the storm of modern criticism.

### "To the Unknown God"

Paul found an altar in Athens and on it an inscription, "To the Unknown God." He changed that inscription and made it read, "To the God and Father of our Lord Jesus Christ." The Paul-type of men believed that Jesus had known God as father, that he had explored the spiritual realm, that he would lead them into the same knowledge of the unknown which he himself had gained. They were not repeating the old assault upon the unknown, nor dashing themselves against an unseen foe that beat them back. They did not enlist for the conquest of the unknown with an expectation of defeat. "So fight I," exclaimed the Apostle Paul, "not as one that beateth the air."

### Why Men Deny the Teachings of Faith

Where one man denies God because of some intellectual difficulty, a hundred deny him that they may liberate themselves from the demands he makes upon their lives. Where one man refuses to accept the brotherhood of the race because of some peculiar social philosophy, a hundred deny it to escape obligations that such a doctrine would involve. There

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are many people who reject Christianity through some difficulty of belief as they declare, when, if the truth were told, it is some selfish idol of the heart which Christianity would destroy. Thus do we deceive ourselves. Thus do we juggle with most sacred convictions in order to escape responsibility.

### Repentance Cannot Unravel the Past

Ministers sometimes present the gospel of Christ as if it were a scheme for undoing the evil that man has done. The gospel is Christ's revelation of the way God makes the most out of what is left. How can it be more? Repentance enables a man to knit together into some form of service or beauty the experiences of succeeding days; but it does not enable him to unravel the past. The blessing which hung upon the opportunity thrust aside yesterday is gone forever and no power on earth or in heaven can bring it back. Even though we seek it "carefully with tears," it shall not be found; God Himself could not bestow it upon us if He would.

### The Star That Leads to Christ

Do not let the poetry and romance and mystery of the brooding sky go out of life. Keep your eyes

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on the star. There will be hours when the world seems desolate and the sky above black as midnight, hours when you cannot see the star. Then I would have you remember the story of the wise men; how they lost the star and found it again; how it led them at last to the feet of the holy child. Because your eyes are dim, or because the clouds have shut down black and threatening, do not make the mistake of thinking the star has gone out. It is there somewhere, glowing and brilliant! Keep your face turned heavenward; you will see it burning again and rejoice.

### The Call to an Adventurous Life

The gospel for young men is the gospel that appeals to their love of the adventurous. The call that quickens them to instant response is not the call to a happy life, but the call that gives them some wide field on which to test their powers. Well did Garibaldi know the human heart when he issued the proclamation that thrilled the young men of Italy: "In return for the love you may bear your country, I offer you hunger, and thirst, cold, war, and death. Whoever accepts the terms, let him follow me." Likewise, Christ knew to what pur-

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pose he was speaking when he said: "If any man will be my disciple, let him deny himself, and take up his cross, and follow me.

### Health of Soul

A man does not develop health of body solely through resources within his physical organism. He develops such health by the adjustment of his organism to the restorative powers outside of it, through the air he breathes and the food he eats. Nor does a man develop health of soul wholly through deep restorative powers of spirituality within himself. He develops such health by a proper adjustment of his inner being to the great sources of spiritual strength outside of his personal self. "There is a spirit in man," exclaimed the old writer, "and the inspiration of the Almighty giveth them understanding."

### The Season of Visions

Children *believe*, and so do young men and maidens, if they have lived a normal life. The spring is moving within them. The creative forces expand the soul. It is the season of visions. The false distinctions between art and nature are as yet un-



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learned. The first reading of the world quickens every noble enthusiasm. Like God, they look upon creation and pronounce it "very good." Spring has called them; they know nothing of the procession of the seasons, the satiety of summer, the decay of autumn, the cold despair and death of winter. The creed of youth is brief: God is good, and the world is fair to look upon.

### Love and Spiritual Daring

That love can never die is the essential thought of Easter. Things sweep by us and on beyond us, but love remains. Though the stone were so heavy that a legion of angels could not move it, love would cleave it asunder and come forth from the tomb. Blind are the men who say of the old sweet stories, the nursery tales of the childhood of the race, "Myths and legends and therefore untrue!" There is no tale of such wild fancy that it does not root itself in some age-long impulse or some yearning of the human heart. It is the finest rapture of spiritual daring when some soul dares to scorn death and declare that the soul will never die. Though the floods of death roll in, they can never quench love.

### The Hidden Man

Within this mortal nature which God has given us there is an immortal nature. Within this outer man seen to the eye is an inner man that cannot be seen. And as the body partakes of its physical environment and becomes strong, so may the living spirit which loves and thinks and wills, partake of the divine nature. Do not think that I am speaking a language of mystery; all men and women of spiritual discernment have glimpses of this sublime truth. God verily imparts himself to men. If this be not so, then the universe is a dead universe, there is no hope of immortality, our human nature is not, and never can be, divine.

### Something Not to be Denied

You may contend that Jesus was mistaken or you may even affirm that he deceived the race; but you cannot deny that he filled a worn-out, wicked, hopeless old world with a new philosophy of life, with a new impulse of feeling, with a new and resplendent hope. He lifted a maimed and broken humanity to its feet, and sent it on its way rejoicing. What more could he have done than that;



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what other thing would have been more worth doing? He who puts new heart into you, who gives you new hope, who causes your soul to rejoice, he it is who renders you the highest service that God makes possible for man to render.

### Hours That We Remember

There are hours when the soul hears and sees what cannot be put into words, hours when the foolish desires of earth pass away and the cheap ambitions of worldly strife are all forgotten, hours of strange and mystical exaltation when only God seems real and the eternal life of love with him the only joy worth having. What are all the cold speculations of philosophy to him who has known one such hour as this, to him who has knelt beneath the stars at night alone with some bitter sorrow, and stretching lame hands of faith towards the silent heavens, has felt himself comforted? He knows, with a knowledge which is the surest certainty of life, that love can never lose its own.

### The Chief Work of the Church

That is a shallow criticism which judges Christianity by the number of its emergency cases. There

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will, of course, always be necessity for heroic grappling with men who have sunk to low depths of evil; Christianity will always be called to a direct attack on wickedness; for so long as there is the poisoned soul there must be the spiritual antidote. But I protest against considering this the chief work of the church. Our highest aim is not to cure spiritual diseases, but to prevent their entrance into the soul. This is why the Sunday school is a higher order of service than the revival meeting. The latter is a hospital, the former a gymnasium.

### What Keeps the World Sweet

Every child is a special creation; every child has his own point of view; every child has built his own little observation tower in some strange and secret place apart, a tower you will never find unless you come to it by the shining path of love. It is this love for little children that keeps the world sweet; it is this love that Jesus seized upon and made the norm of his theology. Take this love out of the home and it ceases to be a home; take this love out of the school-room and it becomes a prison-house. To love the child we ourselves must have the child-

heart; and without the child-heart—hear the words of Jesus himself—"ye cannot enter the kingdom of God."

### All the World Loves a Lover

In all the literature of the world is there another such love story as that recorded in the last chapters of the Gospel of St. John? If it is true that all the world loves a lover, then it is clear why the hearts of men and women everywhere have been won to Jesus Christ. Jesus loved his disciples out of themselves into one another, out of themselves into God. He loved them in spite of themselves and with a love that refused to be denied. He loved them in the old happy days when he had chosen them; he loved them through all experiences of toil and suffering and triumph; and "having loved his own which were in the world, he loved them unto the end."

### Hearing and Doing the Word

Every minister of Christ has one great lesson to learn and until he has learned it his work is as chaff scattered by the gale. Not by any ability of thought or grasp of truth, not by any gift of speech

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or power of playing upon the emotions of the heart, not by these things is the minister to be judged. It is the success with which he converts truth and sympathy into a compelling will that shall grip men and women and send them forth into the world as hands and feet for his message, it is this, and this alone, that measures his worth. There is no judgment so crushing to the minister as that passed by the Lord upon Ezekiel: "For they hear thy words, but they do them not."

### The Wine of the Soul

Where in all literature will you find another such wildly impossible piece of writing as the second chapter of the Acts? As we read the record of that seemingly lawless upheaval of spiritual power, we do not wonder that the onlookers "were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." Full of new wine indeed! It was the wine of a new presence and new power in life; the wine of a great love filling their days with tireless effort to create a heaven on earth and filling their nights with dreams of that heaven

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attained. Yes, these "devout men out of every nation" were full of a wine that was new—intoxicated with the quickening, soul-refreshing sense of God.

### Emmanuel—God With Us

The Immanence of God is a profound philosophical truth, but not a truth that reaches the heart. It is the Presence of God made known to us in the redeeming, loving, sanctifying power of the Christ, this it is that sways and turns the lives of men. Herein is a weakness of the new theology; it has said too much about the immanence of God as a cold, philosophical abstraction, and too little about the actual presence of God as a living power at the heart of life. The Scripture never talks about the immanence of God in his universe; its one life-breathing utterance is this: "Emmanuel—God with us."

### The Touch of the Hand

Jesus' pity of men always found an outlet in kindly deed: he "took him by the hand." His was the gospel of brotherhood, sympathy, fellow-feeling. He did not send forth his gospel as a beautiful theory, he brought it himself in his open hands. "And Jesus moved with compassion, put forth his hand

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and *touched* him." It is this that we need in our Christianity to-day. The church is giving to the world in a thousand beautiful charities, but above all else it should give itself. This weary old world needs something more than gifts; it needs The Gospel of the Loving Hand.

### Individual Immortality

The only immortality the human heart can sincerely and passionately long for is an immortality that assures the personality of ourselves and those we love. To seek to comfort the soul with any other hope is to give a stone when the cry is for bread. The immortality for which your heart longs is an immortality that binds you through all eternity in companionship with those you have known and loved. No vague shadowy teaching of universal absorption, or of spiritual communion through an immortality of influence, can satisfy the heart of the man or woman who silently commits some loved one to the waiting earth.

"Communion in spirit? Forgive me,  
But I, who am earthy and weak,  
Would give all my incomes from dreamland  
For the touch of her hand on my cheek."



### Necessity of Organization

Combined effort is the secret of all truly successful work. Carpenter and goldsmith and blacksmith must work together. It is so in the industrial world: the wide commerce of the world is based on coöperation, and when this is undermined chaos impends. By what law of spiritual dynamics is love set free from the same necessity? There is no sanctity of womanhood apart from the organization of the family. There is no high order of intelligence apart from the organization of the school. And there can be no general and far-reaching triumph of love apart from the organization of the church. To "believe in the Holy Catholic Church" does not mean that I believe in the divine relationship for myself alone; it also means that I believe in it for other men—all men, everywhere.

### The Misfortune of Being Fortunate

Have we chafed under the yoke of some affliction that we did not understand? Have we wondered why pain is here, and why sorrow is here? Do we count ourselves unfortunate because we are passing through changes that bring us into deep

places of loneliness and trial? Let us be wiser. These changes which we call the misfortunes of life are but the rounds of the ladder by which we climb up unto God. The greatest of all misfortunes in life is no other than the missing of experiences, whatever they may be, which turn the soul from self to the Eternal. This is the conclusion of the psalmist in the plaintive and beautiful utterance: "Cast your burden on the Lord and He shall sustain thee, He shall never suffer the righteous to be moved."

### Our Growth Into Childhood

The things in our Christianity that a child cannot learn are not worth teaching. Our need is not to think less, but to feel more; not to go back to childishness of mind, but back to childlikeness of soul; not to cease wrestling with difficult problems of the reasoning intellect, but to keep in all our questionings the simplicity and humbleness of those who have the teachable spirit. We are to go on to manhood and womanhood taking our childhood with us, penetrating deeper and deeper into its original and heavenly spirit. "Are we never," said Martineau in that fine word of spiritual



yearning, "to blend the fresh heart of childhood with the large mind of age, and so recover the lost harmonies of life?"

### The National Awakening

For years the church has been praying for a revival. The revival is here; but it is not the church alone that is stirred, it is the whole nation. Let us thank God it is not a revival shut up to prayer-meetings. It is out in the wide world, a fire that has got away from us. Public conscience is being awakened. We are coming to ourselves as a people. Of course the old ideals will come back, the old standards will be set up again. But meanwhile I dare hope that the Christian church will see its duty and face it squarely; I dare hope that the day will soon come when it will not be uncommon for a church to stand by a minister who speaks out on the great questions with which all earnest men should be wrestling.

### How Artists Misinterpret the Bible

If a painter wishes to represent faith, or hope, or love, he sets forth some delicate conception of

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womanly character or beauty. Can you think of a single masterpiece in which faith is represented as a strong-limbed young man with keen and rugged face? Why should the artists choose women and children as their models when they are painting angels? It is clearly against the Scripture; there the angels are always young men. And why should artists put so much sadness into the face of the Christ, when from the gospel representation we know that he was strong and vibrant with life, radiating joy and quickening men to enthusiasm by his very presence? Speaking for myself, I am quite sure that I would never have thrown down my fishing nets to follow the sort of man set forth by the conventional hymn and painting.

### The True Test of Discipleship

I would not have you think that Christ considered unimportant what men believed, and especially what they thought of him. Far from it. A man's theology was not a thing of little moment to Jesus. He was continually dwelling upon the importance of the truth. "Whom do men say that I am?" he asked the disciples on a certain occasion; and the question is not without vital interest to-day. But

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mental assent is not the thing that determines a man's discipleship. "I would rather," said Phillips Brooks, "a man should believe that Jesus was not God and live as though he were, than have him believe that Jesus was God and live as though he were not."

### A Parable of the Seed

There is one parable in the New Testament which has always impressed me deeply. "The kingdom of God is as if a man should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." Why should we be continually digging up the seed we plant to see if it be growing? Prepare the ground, plant the seed, and then go apart and rest, sleeping peacefully, trusting that God will bring forth the harvest. We should do our work bit by bit, as occasion requires. The issue of the work should not deeply concern us. We should take on our shoulders no more than we can fitly carry. People may find fault with us, but we are not responsible to people. We should accustom ourselves to breathe the atmosphere of rest and open our souls to the sweet influences of peace.

### The Hour That Now Is

If we would live for the future it is essential to live for the life opening out to us here and now. If we fail for time, we fail for eternity. We are not to put the dreams of immortality out of life; we are to live to-day with our eyes fixed on to-morrow; and being faithful to the demands of time, we shall come at last to the higher experiences of eternity. It is on earth that the New Heaven is to be revealed to us. We are to be Christian men and women, not because we are going to die, but because we are going to live. "The hour cometh," says the old Scripture, and then explains: "The hour cometh *and now is.*" The oncoming hour is wrapped up in the hour that now is, and we live for to-morrow by living in the actual to-day.

### Every Citizen Should Know His Own City

Men should study their city; it should be mapped out in their minds; they should know its streets and avenues, its parks and public buildings; they should know its asylums and institutions, its schools and churches; they should know how the different classes

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live and by what occupations the masses are supported; they should acquaint themselves with the needs of the poor and the agencies of charity; they should familiarize themselves with the different departments of government, and watch with untiring vigilance the workings of practical politics. In brief, the first and most important service any man can render the city he lives in is to acquaint himself thoroughly with every phase of its complex life.

### The Great Thought of the Nineteenth Century

Mr. Drummond in *The Ascent of Man* says that the nineteenth century's one great contribution to the thought of the world is the idea of evolution. It has invaded and revolutionized every branch of knowledge except theology. It has now reached theology and will revolutionize that. Evolution is the doctrine that God did not make things all at once, "out of hand." He did not make the world as a boy makes a mud house, nor does he control it, as an engineer controls his engine, from without. His creation is a long process of unfolding from the simple to the complex. God does not work from

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without, but from within. This is the great thought of the nineteenth century; this is the new bottle into which must be poured the old wine of religious truth.

### Preaching the Terrors of the Lord

There are those who tell us that the Christian life begins in the conviction and repentance of sin. They would persuade men by preaching "the terrors of the Lord." The Christian life begins the moment a man begins to realize the power and beauty of the divine love. There is no genuine conviction of sin that fails to follow an awakening to this sublimest truth in the universe, the truth that man is the child of a heavenly Father who never ceases to care for him. A repentance that does not grow out of love is only an artificial forcing of one's nature under the impulse of fear. Preaching the terrors of the Lord may drive men to a form of morality, but only the proclamation of a Father's love can win them to an eager acceptance of the moral life for its own great ends.

### Things in City Life to Weep Over

The things in our city to weep over: are they the alleys reeking with neglect and full of suffering and



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want; the low taverns, breeders of crime and defiant of law; the houses of shame, pest centres of degradation and disease? How about the indifference of those to whom much has been intrusted; the shameful shirking of responsibility by those who have wealth, learning, and power; the abdication by the "best people" of the rights and privileges of citizenship; the selfishness of those who coolly let personal interests absorb all their time and all their strength;—are not these the things, and these the people, to weep over?

### The Need of a Great Cause

It cannot be too much emphasized that Christianity has only incidentally to do with a man's personal salvation and happiness. The end which it sets before itself is the establishment of the kingdom of God on earth. It is a world-wide enterprise. There are idols to be pulled down and ideals to be lifted up. We need to broaden the scope of our work and to deepen the range of our vision. We must have an incentive worthy to set young men on fire. If they have the glow of manhood in them, they will not kindle long over the matter of their personal salvation. They must be taken up and

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out of themselves; they must be given a great cause worthy to love and worthy to fight for.

### Only One Religion

The great religions of the world we describe to ourselves as very different from one another. But are the differences really as marked as we suppose? Are they anything more than differences arising from the complexities of environment? The tall pine of the Maine forest looks quite different from the small "scrub pine" of Cape Cod. But each is a pine, a true pine, in its own way. The differences are only those of soil and climate. In all that is essential to the pine nature, the two are brothers. Likewise, in the broad field of human life there is but one religion;—many religions, as has been said, but only one universal spiritual religion. Its adherents are those who are striving to live together as brothers and feeling after God, if haply they may find him.

### Two Kinds of Materialism

Materialism as a philosophy has doubtless lost its hold upon present-day thought; but materialism as a gross, stupid, every-day fact of physical existence



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is getting a firmer and firmer hold upon the lives of men. Some things we cannot well deny. This is an age of moral laxity, an age of greed and luxury. Not only are the old ideals of honesty violated, but worse than that, men who ought to be behind prison bars seem wholly unaware that they have done anything wrong. Everywhere we find a startling indifference to ethical and religious principles. If one extreme produces another, then far enough from Puritanism have we surely swung.

### The Golden Day at Hand

In the hope of a new world, a new order, a new brotherhood, let us do our work. Let us rejoice that the best things lie before us. Let us not think that we are living in the twilight of the ages, that our own civilization is wearing out and the world becoming weary through to the heart of it. It is not evening, but morning. Here and there the light that streams out of the East touches some mountain peak. Down every hillside and through every valley the shadows are disappearing. Already it is morning, and the golden day for which men have labored and waited so long is at hand. The religion of a universal brotherhood is being

everywhere accepted, and out of that religion will come a church broad in its thought, deep in its sympathies, and untiring in its service to our common humanity.

### How God Answers Prayer

I would call prayer that practice of the conscious soul by which we appropriate to ourselves the life and love of God. When men had a material view of religion and God was away somewhere among the stars, prayer was a puzzling and difficult problem of faith. But if God is a part of our soul's being, then prayer is the exercise of man's spirit by which the divine within him is liberated. Prayer increases the God-life: it is most reasonable, therefore, to pray. Not that I may set aside the laws of the universe, God himself cannot set those laws aside; not that I may have my wishes granted, but that he may have his desire granted towards me; not that the will of Providence may be changed to suit my wants, but that my will may be changed to suit his purpose. Thus prayer is changed at a stroke from a material to a spiritual institution, and as such we are to regard it and to use it.

### A World-Shaking Adventure

Always in the ears of the Apostle Paul, sounded the tramp of armed legions. Seldom do you find him discussing with men the question of their personal happiness. There was no tame and colorless conventionality in the gospel that Paul preached. It was a world-shaking adventure, an audacious attempt to remake human society. Paul's scheme was on so vast a scale that men's imaginations caught fire. Because he set seemingly impossible tasks, men girded themselves for what they knew would be a struggle to the death. Had Paul preached a gospel of personal happiness, he would never have impressed his age. But when, as to the men of Ephesus, he cried out: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—that was a soul-stirring reveille which brought men by the thousand to his standard.

### Who Are the "Good People"?

It was said of Jesus that "He went about doing good." Accordingly it would seem that goodness

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is something that needs to get itself done in the world. We say that the soil is good if it produces; that the trees are good if they bear fruit. And is not a good man one in whom the Christian graces find outlet in deeds of benevolence? The time has come to stop calling people good simply because of their professions, or because of a peculiar tone of voice they use in their prayers. The good man is he who does good. It is a necessity of nature that a good tree shall bud and blossom and bear fruit, and it is a necessity of man's spiritual nature that goodness shall find an outlet in deeds of justice and mercy.

### The Unnaturalness of "Natural Depravity"

The way of sin may be alluring, but it can not be the natural way for any man. Never forget the story of the prodigal and the words of Jesus: "He came to himself." The words were not spoken of the young man when he was revelling in vice, but after he had repented and turned back to his father. All the time his true self had been there, buried deep within him. Now it had asserted itself and

he had decided to be a man. There is something better in every man than he has realized. The very fact that the most wicked of men are often transformed into the most virtuous is an unanswerable argument for a faith in the perfectibility of all men.

“Dwelt there no divineness in us,  
How could God’s divineness win us?”

### Through Man to God

So great was the faith of St. Paul in the divineness of man that he deduced the glory of God from the nobility of his creature. That was the point of his speech to the Athenians on Mars Hill. Again, in his letter to the Colossians he declares that in Christ dwelt all the fulness of the Godhead. He prays, further, for the Ephesians that they may be filled with this fulness. Thus he makes the divinity of Jesus an argument for the divinity of man. The Bible everywhere maintains that our life is derived from God; that in our nature there is the divine possibility. God dwells in us, shines in us, speaks in us, thrills us with strange and sacred aspirations towards truth and goodness and beauty. He has not left himself without a witness; for the very idea

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we have of God is a kind of proof that he lives in us, and is striving through us to voice himself to the world.

### Concerning Trivial Experiences

The most important things of life often hang upon the most trivial incidents. Unwind the tangled thread of any day's experience and see how you have been turned hither and thither by little things. Or take some instance of great good fortune. Analyze it and you will find that at some particular point you might have missed it by a hair's breadth. We carelessly divide our lives into parts; certain experiences we say are worth while and others we regard as trivial and unimportant. Such a habit falls short of wisdom. Events by themselves may be insignificant, but nothing really stands by itself in this complex life we are living. Great things result from small, and a man's whole life may be changed by pausing to speak to a friend on the street.

### What This Age Most Values

This age is losing sight of the high estimate Jesus placed upon the soul of man. The difficulty does not



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lie in our failure to see that a certain kind of life means debasement of soul. We see that very clearly. The difficulty lies in the fact that men and women choose to barter away, with eyes wide open, the high things of Christian faith, fine feelings, pure thoughts, noble aspirations, fear and reverence towards God, all these that they may dwell in ease and gratify the cheap desires of a merely physical life. When a man puts the comforts and indulgences of material existence above growth and enrichment of soul, the open vision is lost; he may indeed gain the world, but how about his own life?

### Out of the Soul's Depth

God is not some mysterious power that filters down through the stars. He is the living Spirit that stirs in the depths beneath the depth of our conscious being, the sacred impulse behind all sincere thought and genuine feeling. What cares the man who has known within him, if only for an hour, this commanding sense of God that lifts him and sweeps him out of himself to life's diviner issues, what cares he for the shaking down of theological systems born in the musty atmosphere of a class-

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room? We are not to build our faith on systems of thought that would define God; we are to raise our faith on the sense, native to every man, of a spiritual reality that wells up out of the unfathomable depths of the human soul.

“Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.”

### Art and Religion

All about us is scattered loveliness of form and color. Between the splendor of earth and sky and that which the old Hebrew called the beauty of holiness, there must be some connecting link. Between the exquisite loveliness of a June morning and the sainthood of character set forth in the words, “Blessed are the pure in heart,” there must be some natural affinity. Loveliness of form and loveliness of character belong to one perfect whole. The true artist must be religious, and he who is truly spiritual must enter into the rapture of the things that are seen. That piety is false which does not cause the heart to sing and the eye to glisten as it looks upon the wonders of earth and sea and sky.



### The Truth of All Truths

The Deism of our fathers affirmed a God wholly outside of his world, controlling the cosmic mechanism as one would control a machine. The Pantheism prevalent in contemporary thought identifies God with his world. But men are coming to see that under either view there is no place for the vital teaching of the church; such a teaching, for instance, as prayer. Once grasp the thought that God dwells in and yet transcends the world, as the soul dwells in and yet transcends the body, and you have opened the way for Divine communion with man. You have made it possible for God to incarnate himself in man; you have made it possible for him to inspire man; you have made it possible for him to answer the prayer of man; and all without resort to crude miracle or a supernaturalism that science utterly discredits.

### Things Which Abide

What now survives of all that was supreme in the thought of men when St. Paul wrote his letters? What is left of the imposing materialism of that day, what of the wealth and the splendor of the

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Cæsars? Where now are the labored conclusions of the Greek philosophy? Kings have died and empires have fallen. All things have changed or passed away. No; not all. The religion of Jesus still lives. That which men counted folly has become the wisdom of the world. "God hath chosen the weak things of this world to confound the mighty." Only the great simplicities of life stand. Love abides forever. The words of Jesus live because they were simple and true, because they appealed to the highest in the mind and soul, because they dealt with the immortal yearnings of the human heart, because they were the hope and promise of eternal life.

### What Shall We Do?

Everywhere men are asking each other the question, What is to be done? And everywhere, also, they are impatient at the mention of any ideal of social or religious progress that seems to disregard the practical steps by which the ideal is to be achieved. There is a principle in physics which we would do well not to let slip; namely, that there is no way of passing from one point to another without passing over all the points between. The mod-

ern statement of this principle is what we call the doctrine of evolution, the doctrine which affirms that the thing of to-morrow is made out of the thing that exists to-day. Men may denounce as they choose the existing order of things. The ideal that the future is to realize is not floating like some splendid sun-lit cloud above our heads; it is here under our feet, hid deep within the world-stuff of our common life.

### Divine Discontent

Christianity has discovered to us the possibilities of our own nature. It has uncovered the depths and revealed the heights. It has opened up a new world, wider than the spaces between the stars, the world of a man's own soul. It has given us so great a faith in our latent powers that we beat like caged birds at the prison bars. Are our lives poor and low and mean? There are hours when we would have them otherwise, when we dream dreams and see visions and hear voices that speak to us of a life unfettered, as free as the mountain air. We would be out in the wide spaces of the earth; we would visit strange lands, and look upon the wonders of creation; we would know the ways of men and taste their varied experiences. Lo! books

to read, pictures to see, music to hear, all the world of beauty and multiplied experience and rapt delight to lay siege to, all the world a garden built by the Lord,—but angels at the entrance with flaming swords!

### What Science Has Done and Failed to Do

Account for the origin and development of man's body as you may, there is something more you must account for. That something more is the profound mystery of his spiritual being. At this point science has given little help. Indeed it is not extravagant to say that its claims to fathom the mystery of life, to explain the spiritual qualities of heart and mind which constitute what we call the higher life of man, have utterly broken down. All the researches of science having to do with the organized being we call man, only serve to bring out and emphasize the New Testament claim of his high destiny. When the things destroyed by science are removed, it will be seen that all which is highest in man, all forces of intellect and of conscience, remains unshaken. The majestic words of the old Scripture still stand and will forever stand: "God said, let us make man in our own image."

### Relationship and Responsibility

There is no other source of responsibility than that which resides in personal relationship. It were useless, for instance, to attempt to point out religious obligations to a man who recognized no relationship between himself and a Supreme Being. And to one who denied the brotherhood of man, what argument could you advance for the assumption by him of particular obligations of charity? Without reasoning about the matter, people as by instinct feel responsibility where relationship is involved. Why should parents feel more directly responsible for their own children than for those of others? They recognize a kinship that is closer, and from this sense of kinship springs a keener sense of obligation. The only way a man can escape the demand of responsibility, is to deny the reality of this network of personal relationships into which every life is woven.

### The Christ Consciousness of the Father

The only argument for the ethical character of God which strikes down through my thought and roots itself in the fibre of my being, is that which springs from Christ, from the consciousness which he

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had that his Father loved him and had given all things into his keeping. When I trust his consciousness of God and draw near the Father as he leads the way, I find that my own consciousness of divine goodness and love fills me with a certainty that sweeps away every doubt. To those who would raise objections, I have only to say: As Christians we do not turn to current theologies for our conception of God, nor do we search the writings of the prophets or the apostles; we go to him who said to his disciples: "He that hath seen me hath seen the Father." Standing in his presence, we have no other word than this, God must be as good as his best work.

### The Christian Theory of Wealth

It is a great gain to have reached a point in our history where all classes are, in one way or another, emphasizing the idea that wealth imposes obligations of stewardship. For the manner in which those obligations are met, public opinion is to-day holding the man of means accountable. By various roads we are coming to that height on which Jesus stood when he denied the right of exclusive ownership in private property and proclaimed man but



the steward of a portion of the world's wealth, entrusted to him for the advancement of the kingdom of heaven on earth. There are other theories as to the rights of property, but there can be no other Christian theory. A man may deny that his wealth is a sacred trust, to be used by him in the interests of the kingdom of heaven; but he denies it with his eyes shut to every page of the New Testament.

### The Only Road to the Ideal

The world to-day suffers no lack of aimless dreamers, of people who spin out of themselves high theories and smile patronizingly at old-fashioned folk content to work in the harness of a thousand centuries' making. But sneer as they will, the old-fashioned people are still the salt of the earth; they are still the people who believe in the homely, sober virtues and practice them, who feed the hungry, clothe the naked, exact no more than is due them, who refrain from violence, tell the blunt truth, and live contentedly in the place where God has put them. Wherever one turns in the complex life of to-day, in business, in politics, in society, in the church, he finds hosts of men who have lost their

grip upon the stern truth that the road to the ideal is straight along the highway of the plain virtues to which old-fashioned people cling.

### Christianity a Religion of Hope

The religion of Jesus, as distinguished from all misinterpretations of it, is peculiarly a religion of hope. They who interpret it otherwise wholly misconceive it. If you read the Old Testament you will find that the Jews lived very largely in the present. Their ideals of righteousness were on the whole higher than those of other peoples of their age; but Judaism furnished little inspiration to man in his struggle upward. When one turns to the New Testament it is like coming out of the Arctic seas into the Gulf Stream. There are the same high ideals of justice and truth, but there is something more, there is a wholly new feeling of hope. The prophets of the New Testament look forward, their faces are aglow, their words are vibrant with good cheer, their lives are transfigured by joy, life has taken on new dignity, the soul of man has been clothed with new power; it is the old world and yet a new world, made new because men are look-



ing upon it through new eyes, and going forth to take possession of it with new hopes stirring in their hearts.

### The Saving Power of Old Associations

One of the greatest problems a man can face is the problem of his associations. Solve that problem and all others will open. To fill the life of the growing child with high and pure associations is to insure him against the future; he can never escape their influence, however stern and bitter his after-experiences may be. For a man to separate himself in thought and feeling from associations which have touched him with a sense of high possibilities is to lose the very best out of life. Since it started on its long road, the soul has gathered into itself many motives and inspirations towards goodness: your problem and mine is not to find some hidden way of salvation; it is to guard and cultivate the inspirations already known to us; it is to keep alive and tender all the ennobling associations of the past.

### A Reality of the Child-Heart

For the child-heart religion is a reality, a thing of trust and hope and love. To preserve the morning

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glow of spiritual life within us we must let the soul have its own way. Now, as always, pride and fashion and conventionality tyrannize over men; and now, as never before, analysis of things on earth and things in heaven unbalances them. We may strut so much or analyze so persistently that we have no time for genuine feeling. In either case, we sacrifice the beauty and fragrance of those holy imaginings that root themselves in the deepest consciousness of our being. We set up our creeds, traditional or scientific, in place of spiritual vision. We foolishly think that logic means belief, and that when God speaks to us it must be through the word of theologian or philosopher or scientist. Have we not too long forgotten the prayer of the Master: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

### Men Sent From God

Here and there God sends men into the world who seem born to set their fellows free, who inspire in them ardor of soul for the great simplicities deeper lying than all distinctions of epoch or nation or class. They give us back to ourselves; they burn

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up the distinctions men have made and bring to the light of day the common gifts bestowed by the Creator on all humankind; they set us in eternal relationships. They lay bare the things that are deep and undying, the things that dwell in the heart; they utter for us, as we cannot for ourselves, the holy memories of home, the joys and hopes of childhood, the dreams of youth, the friendships and loves and struggles of manhood, and the silent longings of old age. As we come under the spell of their genius, we feel our hearts burn within us, as the hearts of the disciples burned, listening to their Lord on the road to Emmaus.

### The Greatest Question in the World

In all the literature of spiritual denial a more harrowing chapter would be hard to find than *The Death of the Soul* in Professor Haeckel's "Riddle of the Universe." But in that atmosphere of freezing negation we are shocked out of easy complacency into a new sense of great and abiding values. The strength of our protest is eloquent of the power over us of the immortal hope. "If a man die shall he live again?" For every one of us there is coming an hour when this will be the only question in the

world. "Nobody," said Socrates, discussing personal immortality with his friends in that last great hour of his life, "can pretend that I am talking of what does not concern me at this time." Every other question sinks into insignificance beside this: Am I a mere waif of waste matter, or am I an immortal faring towards home?

### Responsibility of the Scholar

Once men thought of scholarship simply as a polite embellishment. Now they are beginning to talk about learning as a responsibility. We are coming to see that the law of responsibility applies to the college quite as much as to the factory. The man who considers education a thing for the study alone is fast becoming an anachronism. He who never takes into the great world of men the torch he has received from the heroic past, is out of place in the life of the republic. He is a parasite who, by reason of his very learning, deserves even less consideration than the man who never stops to think where his capital came from, who sees not that all he possesses represents the toil and sacrifice and tears of those who have labored that other men might enter into the fruits of their labor. For every truth that has

helped unshackle the world's thought, somebody has fought and suffered and died.

“Thoughts that great hearts once broke for,  
We now breathe cheaply in the common air.”

### The Perfectibility of Man

There has never been a time in the history of the race, it is safe to say, when men have realized the possibilities of manhood as they do to-day. We believe, as no previous age has believed, in the expansiveness of human nature, and hence in its perfectibility. We believe that God has made us on a scale so large that only immortality can afford an opportunity adequate for the development of all our latent powers. Our horizon is widening because our sense of reality is deepening. As there is a light prepared for the eye formed in darkness; as there is a sound for the ear built in silence, so there is a reality to meet the prophetic groping of the human soul. This is the faith so beautifully expressed by Tennyson in the well-known lines:

“That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete.”

### A Question Beneath a Question

No other teacher ever struck so deep into the soul of man as Jesus. He began his teaching by announcing a fact underlying all other facts conceivable, the fact that life has its source in God. Jesus' argument for eternal life was this: We live in God, we have fellowship with God, God is the secret of our life. Hence Jesus never discussed the question of the eternal life apart from the profounder question of God and our relation to him. If we are made in his image, if he cares for us, if our life has its source and being in him, then belief in immortality is a fact from which we cannot escape. Men ask for arguments. What they need is a deeper sense of the infinite love. Jesus was sure of the eternal life because he was sure of God. His last words bound up his faith in immortality with his assurance of God: "Father, into Thy hands I commend my spirit."

### Nature to be Interpreted by the Gospel

The higher must determine the meaning of the lower, and not the lower the meaning of the higher. Nature is to be interpreted in the light



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of the gospel; we are not to judge the gospel by our blind guesses at what nature teaches. The revelation that has come to us through the noblest human life is more to be relied upon than the revelation that comes to us from the dumb realm of nature which lies beneath. I cannot accept therefore the teaching of those who would have us believe that in lifting up the weak we are setting ourselves against the method of nature. I must believe that there is some divine meaning in nature's apparent cruelty, and that, if she could cry out, she would tell us that she is under a stern and inexorable necessity, leading up to some far-away divine purpose; I believe that she would implore us, in Christ's name, to save those who are down.

### Sins of the Disposition

Why was it that Jesus' most scathing speech was directed towards the religious people, the people who prided themselves on their eminent respectability? Why was it that he said to them, "The drunkards and harlots go into the kingdom of God before you"? It was because he saw that the most subtle sins were those rooted in the disposition. The prodigal goes into the kingdom of heaven before



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the elder brother. It is quite possible that the people who most need preaching to in this world are those who stand within the well-defined limits of conventional morality. By what right does society regard the gross sins of the body as the great sins, while it shuts its eyes to the enormity of those subtler sins which, though not revealing themselves in the body, undermine the character. The sins of real darkness are those that do not show themselves on the face or in the flesh; they are hidden away in deep caverns of the soul;—passions of greed, of envy, of cruelty, all those dispositions of refined and exquisite selfishness which are more to be feared than the grossest dissipation.

### What Constitutes a Great Teacher?

Who have been the great teachers? They have been men with the root of the matter in themselves. They have been men who have quickened youth by the power of their personalities, and surprised them into the great possibilities that lay buried in their natures. Learning cannot be separated from manhood in the teacher's profession any more than character can be separated from eloquence in the pulpit. The presence of noble manhood begets the saving

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power of hope. Make men believe that they are children of the devil and they will act accordingly; make them believe that they are the children of God, that from him they draw their life, and unto him they are rising, and you inspire them with a boundless hope, you send them out into the world to do their work with joy.

### Wherein Lies the Failure?

Various explanations are given for the slow advance of the kingdom of God, but we know in our hearts where the difficulty lies. The crux of the situation is in ourselves. We do not begin to love as Jesus loved. We are regardful of our own things and half-hearted toward the things of others. We piously accept the sacrifice that Jesus made, and fail to appreciate that it has no saving power except as it leads us to make the same sacrifice ourselves. If the words of Christ mean anything, they mean that his love is to be the measure of our love, his life the pattern of our life, his sacrifice the standard of our sacrifice. Only as Jesus loved his disciples better than he loved himself did he exercise authority over them. Only as the disciples placed the interests of the young church above

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their own interests, only as they loved others better than they loved themselves, did they make their religion a power among men.

### Divine Love and Human

Your love for Christ has not the intensity that characterizes your love for your child; your love for Christ roots itself in the calm strength of the reasoning spirit. Your love for Christ is not a love that must live upon the touch of the hand; it is a love that refreshes itself at the deep springs of pure reverence hidden far back in the wonder realm we call the soul. These human loves of ours may be more intense, but they have no such depth and permanence as the divine affections that make up the sum of our religion. Our love for Christ has not such fervor as our love for those who are most intimately related to us, but what it lacks in fervor it more than gains in spiritual exaltation. God touches us through Christ at the highest level of our nature. Our human loves are evoked too frequently by qualities that are of transient worth. Our love for Christ is based upon the qualities of divine character which are as eternal as God himself.

### Freedom in the Mind Alone

It is in the realm of thought alone that man enjoys untrammelled freedom. In the outward life of daily deed he is hedged about on every side. Day and night he is driven hither and thither by circumstances over which he has little or no control. On every hand and at every turn he is met by some constraining authority. The world stands guard over his outward life to regulate it. And regulate it the world will, by all the customs and conventionalities of society, by all the laws and precedents that time has established. In a man's mind alone is there any real freedom worthy the name. Men may put shackles upon his wrists and bind him with chains and even cast him into prison, but no power can break down the barrier of his will and enter the secret realm of his mind to lead captive his thought. We may not act in this world as we please; but we all have the privilege of thinking as we please.

### An Argument From History

There is a wealth of significance in the fact that men in all ages of the world have believed in the

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future life and that the best men have believed in it most. Nor is there any sign that the race is outgrowing the belief. It is more deeply rooted to-day than ever before in the history of the world. He who ponders upon the past must stand amazed in the presence of a belief which has lived down a thousand generations of death. When Carlyle says that the study of the French Revolution saved him from atheism, we see that it was the conviction of an underlying and eternal purpose in events that saved him. He who reads with open eyes the history of the world must see that there is a plan at its heart. According to Lord Kelvin, it took two hundred million years to make some of the rocks under our feet. And to what end? The clue is in the word *man*. In him the world process comes to consciousness. He embodies the meaning of it all. And that the meaning should be no wider than the span of his earthly existence is simply unthinkable!

### Friendship and Worldly Success

Are we, any of us, making the great refusal? Are we making more of our comforts and worldly triumphs than we are making of our friendships?

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Are we putting things above people? What would you think of a man who held to his friends until some great trial came into their lives and then cut himself loose because longer association would mean that their burden must become his burden? Do you know people of whom it might be said, They have no friends, only acquaintances? And is it not true that they are without friends because they always love themselves better in emergencies than they love their fellows? There are men and women upon whom you can never count to stand by a friend or to stand by a cause. In the hour of testing they will always desert their friends, not because they do not care for them, but because they love above everything else what St. Paul called "this present world."

### The New Patriotism

The old patriotism was much concerned with guns and flags and all the paraphernalia of war. The new patriotism is to be a thing of schools and hospitals and churches and mission-halls and institutions for all who feel the extraordinary burdens of life. The new patriotism will concern itself with clean streets and well-built houses; it



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will demand that the rich be satisfied with less and that the poor have more; it will not be so spectacular, but it will be more real, more vitally associated with the raw needs of human life. The day of the hero on horseback is past; the day of the hero in the bonds of civic self-sacrifice has come. America has always found men ready to die for her on the battlefield. What she needs to-day is men who are willing to live for her; a great army ready to contend

“For the right against the wrong,  
For the weak against the strong,  
For the poor who’ve waited long,  
For the brighter age to be.”

### The Indwelling God

The absentee God is not the God of essential Christianity. God is in his world, not outside of it. The visible order of things is a vast unfolding of the divine purpose. And “in him *we* live and move and have our being.” The communion of the soul with God is not a thing spasmodic and miraculous; it is a rich and constant sense of personal relationship by which the soul rises out of the necessities of restraining law into the free realm of love. We no



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longer worship a God enthroned among the stars, but a God who dwells in us as a constraining spirit of love. Would that the church of Christ might reject the unworthy view of God which represents him as dwelling apart from his children and revealing himself only through miracles, and accept the nobler view expressed in the words of Tennyson's "Higher Pantheism":

"Speak to him, thou, for he hears,  
And spirit with spirit can meet.  
Closer is he than breathing,  
And nearer than hands and feet."

### Conventional Christianity Worldly and Unspiritual

It must be admitted that in many a Christian church the people have no commanding sense of their oneness with God. They believe, to be sure, that such a being exists. But that he is one with them, the very life of their life,—how deeply rooted in this conviction? And how many have come to see that our limitations limit God, that he can do nothing in our human world other than in us and through us? I dare not tell by what spiritual tragedies I have been led to the conviction that a deal

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of our Conventional Christianity is worldly and unspiritual. There is no burning sense of reality in it. The things of the spirit are not the things of supreme importance. Religion is looked upon as a good thing, a safe thing, an altogether respectable thing; but that it can make people who are poor happy; that it can make those who are sorrowful rejoice; that it can take the worry and anxiety out of the soul; that it can be made a living, triumphant power in life—to what degree does conventionalized Christianity believe this?

### A New Reverence

Jesus' reverence for suffering humankind was a new and holy thing to the world. Tender and beautiful are the words through which we perceive how his soul hung upon the infinite love of God. Rich and joyous are the expressions which reveal with what cords of affection he bound himself to the men and women on his own plane of life. We should deeply miss from our gospel such noble utterances as, "Having loved his own which were in the world, he loved them unto the end." But more than all, it was his reverent sympathy for the maimed and broken humanity far beneath him, that conquers

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the heart of the world. What was to the great prophet of the Exile but a far-off vision of good for men, Jesus exemplified in himself:

“The Spirit of the Lord is upon me,  
Because he hath anointed me to preach the gospel  
to the poor;  
He hath sent me to heal the broken-hearted,  
To preach deliverance to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To preach the acceptable year of the Lord.”

### A Wholesome Sense of Divine Justice

I would not have men worship again the God of Puritanism, the Potentate of Calvinism, the hard King, ruling his subjects with a rod of iron; yet I would call upon them to remember that great as is the love of God there is something also to fear. The fear of the Lord is still the beginning of wisdom. Only bitterness and disaster can come to the man who does not and will not see that he is living under the authority of a divine Justice, and that he must bend his life to the immutable laws of righteousness. To conceive of God as an over-indulgent Father is no less an error than to conceive of him as an over-exacting king. As the Puritan went to one extreme,

so is it possible for us to go to the other, and to lose thereby the wholesome sense of a divine justice which takes account of transgression and is under the very compulsion of love itself to punish. This age does not need to return to the hard theology of the Puritans; but it does need above all else the Puritan's deep and holy sense of God in his life, and his sense of commission to get the will of God done among men.

### The Star-Element in Christianity

Christ was born into the *known*, but he was also born out of the *unknown*. He lay in the manger, but above him, luminous in the night, hung the star. Here, if I mistake not, we touch the secret of Christianity's influence over the world. Men have believed, and, whatever their theories of incarnation, will continue to believe, that the birth of Christ was God's answer to the heart-cry of the human before the mystery of the unknown. Profoundly significant is the phrase of scripture, "And the heavens were opened." It is the star-element in Christianity that has made it so great a power in moulding the world's thought and life. The religion of the New

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Testament concerns itself with the practical affairs of our every-day existence; but it concerns itself also with the dreams and aspirations by which we stand related to God and immortal life. The religion of Jesus, like a microscope, brings into strong relief the details of daily conduct and defines their importance; but, like a telescope, it also draws into the range of our vision the heavenly truths and realities which have been for so many ages the objects of man's most searching inquiry.

### Sorrow With the Upward Look

Sorrow should unseal the secret springs of our being, minister holy thoughts to the mind, and awaken sacred impulses of love and loyalty in the heart. To behold that which was designed to lead us closer to God and to a larger sympathy with our fellow-men, shutting us up more closely to the isolation of self, herein is the only sadness in sorrow. This is the theme of Martineau's great sermon on "Sorrow with the Downward Look." Sorrow should have the outward and upward look. It is too sacred an experience to leave only dregs of bitterness. Much that passes in the world as sorrow is but an

unsuspecting commiseration of self. It is quite possible to permit sorrow to become a most subtle and penetrating stimulant to selfishness. Does it cause us to forget the larger interests of the kingdom of God? Does it turn our eyes back to the unrecoverable past, and loosen our hold on the hard and bare plow-handles of duty? If so, then sorrow has not accomplished its holy mission in our lives; we have not yet spelled out the secret of Jesus' human experience.

### A Spiritual Spectroscope

It looks to-day as if science may yet have something positive to say concerning the problem of the future life. Those who have followed the investigations of the Society for Psychical Research will not scoff at the suggestion that the future life may yet find scientific demonstration. It stands one in hand to be modest when predicting the limitations of science. So great a man as Comte learned that lesson. "Distant bodies," he once wrote, "accessible to no sense but that of vision, will never admit of researches deserving to be called positive, in any other of their phenomena than extension and motion." It seems plain that no age is without its



lesson of humility. Comte's prediction was followed by the invention of the spectroscope. Who has the right to predict that we may not yet discover a spiritual spectroscope which will demonstrate to us far more than we now know of the future life?

### The Appeal of the Unknown

After the child has learned to walk, there comes a day when he puts his little hands on the window-sill, and drawing himself up on tiptoe, looks out upon the great world. The long search into the alluring mystery has begun. It will never end, at least in this life. The spell of the unknown is over every child of earth and renews its appeal from age to age. In the Book it is written that the Lord drove Adam out of the garden; and he drove him out doubtless by means of an instinct deeply implanted in Adam's own nature. There is something in the soul of a man that will not let him rest in a garden. The great spaces of the unexplored world call him to go, and go he must. It is the appeal of the unknown that leads the explorer over boisterous seas and through dense forests and up the steep places of high mountains. It is the appeal of



the unknown that leads philosopher and poet and prophet from truth to truth and from vision to vision. The dying cry of the great German, "More light," is the cry that bursts out of the soul of the race.

### Distinction Between Faith and Belief

Religious faith is a thing quite different from theological belief. Religious faith is the free movement of a man's moral nature; dogma at its best is only an intellectual exercise. It was a tragic mistake the church made when it changed the meaning of faith from the spontaneous impulse of the loving heart to a verbal or mental assent to certain doctrinal statements. No word in our language has been so abused as this word "faith." As used in the classic Greek by Plato in his discussions of the lower forms of knowledge, the word meant an act of the mind; and occasionally it has this meaning in the Bible. But Christ used the word in a very different sense. With him faith was a free act of the heart. Christ told the woman who was a sinner that her faith had saved her, and we know that this faith spoken of by him had no theo-

logical background; it was the simple outgoing of her heart and will to him who drew her with a mighty love. To see him, to desire him, and to take him, so far as may be possible, into our hearts—this is faith, and this is the power that saves.

### The Modern City a Sad Sight

Jesus wept as he looked over Jerusalem. What would be his feeling were he to look down upon our city to-day? Unquestionably he would see many things to gladden his eye,—wide streets, open squares, beautiful houses, majestic public buildings, temples of worship, great halls of learning. Ours is a city stately in outward aspect, a city which any citizen may take pride in calling his own. No, it would not be the surface view of things that would sadden the heart of Jesus, it would be the things hidden in the city's life. In the midst of all the strength and genius and splendor of a great city, what tragedy lurks, what suffering, poverty, injustice, what wickedness and crime and bitter shame! Where is the large city in our land to-day that is not a sad sight, sad beyond all words to express to him who looks deeper than wood and brick and stone?

### In the Days That Were

If you could go back to-morrow to the old home, to the old school-ground, to some old spot that recalled a past experience, would your heart leap with joy or droop in sorrow? Are there not some of us who would weep at the thought that we were nobler boys than we are men, that we were purer girls than we are women? Has life been to us a process of disillusionment? Have we grown cynical rather than sympathetic? Are we priding ourselves on being worldly wise? Have we struck a balance between the call of Christ and the claims of mammon? Are we congratulating ourselves that we can construe Christianity to favor our worldly interests? Are we such men and women that a great-heart like Paul could find no possible use for us in the work of advancing Christ's kingdom? If so, let us slough off the whole wretched make-believe and give our souls a chance.

### An Inexorable Law

Woe betide the man whose horizon is no wider than the circle of his own self-interest. He who isolates himself from his fellowmen, he who re-

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fuses to devote his energies to anything greater than his own personal welfare, he who says within his heart, what are personal friendships and loyalties to me, what do I care about the great causes of which you talk; I will live by myself, I will luxuriate at home, I will take my fill of the good things of life; why should I make a slave of myself for others, why should I deny myself that others may find enjoyment; the man who so reasons and so conducts himself will find all the fresh fountains of life running dry within him and the whole landscape of his inner life becoming a sear and withered thing. It is worse than childish for a man to think that he can find life, health of soul, fulness of joy, except on the terms which the eternal God has wrought into the very structure of his being.

### The World a Temple of Worship

Many people fall into a way of thinking that they must depreciate nature in order to enhance the worth of the Bible. This is a great mistake. Science, in so far as it opens to us the secrets of nature's abounding life, is not adverse to, but rather coincident with, the Scriptural revelation of God

in his world. The material creation is for a nobler purpose than the mere gratification of physical wants; it is shot through and through with spiritual values. The glory and wisdom of God are seen by the things which are made. The overarching sky is an appeal to the instinct of worship. Both Scripture and science teach us that God dwells within his world rather than outside of it; and since there cannot be two Holy Spirits, it follows that the Father who dwells within the soul is the same Father who dwells within the world. As the Scriptural interpretation of man gives him a new dignity and worth, so the religious interpretation of nature invests it with a new sacredness and glory.

### Kindness

To be a Christian is to be kind,—kind to old people and to little children, kind to the cattle and the horses and all creatures, whether man or beast, that appeal to us out of some dumb agony of need. The kindness that is Christian is not forced from without, but is a kindness that wells up out of deep fountains of pity within. “Be pitiful,” says one of the apostles, “be pitiful,” be full of pity. It was

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not an appeal to sentiment alone; it was an appeal to the deep law of things. Pity is the great unifying force of the world. It is the very essence of the divine character. "It is the tenderness of eternal love," writes one, "that binds God to his creatures. It is the tenderness of human love, wise, strong, and pitiful, that binds men together. And it is out of such sympathy only that peace is born for community or nation." A deeper and warmer sympathy is surely your need and mine; and where shall we go to find it if not to him who was so profoundly "moved with compassion" for all that lived and breathed?

### The Springtide of the Soul

Christianity is not a philosophy or a system of doctrine, but a fullness of life. "Of his fullness," said John, "we all received, and grace for grace." Jesus of Nazareth was a great teacher, it is true, but his primary purpose was the impartation of life. We have his own avowal: "I am come that they might have life, and that they might have it more abundantly." Jesus saw how great was the spiritual capacity of seemingly unspiritual people, and his



aim was to put them in full possession of their human nature. His ministry was a quickening, inspiring power that called out all latent possibilities of character. The barren branch is clothed with leaves, the gnarled bulb is transformed into a fragrant flower, birds sing again in the silent woods, and out of deep shadows comes the blending of fair colors,—all because the sun has shone. Christ is a sun shining upon the bare mass of human nature. Men and women see him face to face and, behold, a new springtide floods their lives.

### Realities that Lie Too Deep for Words

The painter strives in vain to put on canvas the picture that is in his soul. The teacher spends a lifetime attempting to impart literally the truth which can only be suggested. The matter-of-fact Occident is prone to think it can capture truth by words or hold her captive in the chains of the syllogism. The peoples of the Orient are wiser. They know that a glowing star is nearer the reality of things than a dead word. Hence it is that the Bible has so little reasoning or argument; the pages glow and burn with the imagery of perennially beautiful things,—the flowers under our feet, the streams rip-



pling to the great waters, the lights and shadows on the hilltops, the awful mystery of night creeping down the valleys, and the star hanging luminous far above some distant peak. These things speak to us of immortality and of God; they are the external symbols for intuitions that lie too deep for words, the vernacular of the soul whereby "deep calleth unto deep."

### The Land of Warmth and Light

The wild birds take their flight to the land of warmth and light. As their wings beat the air an unseen power bears them up and marks their long journey. Whence came we; whither are we going? Does the power that guides their flight know the way that we have taken? Will he not bring our souls into some high realm of warmth and light? The answer rises unbidden from the depths of our being. Something moves within us; a longing to go back to that from whence we came, to quench our thirst at the fountain of eternal being, to drink from the well of everlasting life. In certain great and sacred moments we know ourselves, we know God, we know that we were created for him, and that our hearts are full of disquiet until they have found

their rest in his love. What is this insatiable longing but the stirring of associations which carry us back to our eternal home and to the God who sent us on the long way, that chastened by our pilgrimage he might bring us back to himself forever.

### Indignation Without Love

A burning indignation is a magnificent thing. To cry out against a city if the need arise, to rebuke sin in high places, to denounce wickedness and wicked men, these are protests for which the world will call until the end of time. But there comes a moment when indignation should melt into pity. The prophet or reformer who deeply and truly ministers to his generation is one who loves the people more than he hates their sins. The failure of many reformers is attributable to the fact that they would rather destroy the city, rather level in ruins the whole existing order of things, than have their denunciations miscarry. Such for instance is the spirit of the man who deplores the national prosperity because it makes his particular appeal the less effective. A hatred of everything wrong and unjust is a noble passion; but to rise to the temper of mind and spirit that leads one to rejoice

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more in the penitence of the sinner than in his destruction, is a passion far nobler. It is a dangerous thing for a man to accustom his lips to denunciation, even against wickedness, until he feels within his heart the love of God for men.

### Our Love for the World

And why not love the world? Is it not fair to look upon? Is it not full of things that minister to our joy? Why, pray, are we not to love this world of sea and earth and sky, of changing lights and shadows, of glorious days and nights of solemn beauty, this world wherein God has placed all things that the heart can desire, from the first common appetencies to the most refined pleasures of music and poetry? If we do not take delight in these things there is something wrong with us. God made the world to be loved, and us to love the world; but above all things else he made us to love one another, and in loving one another to find him, the eternal beauty, the eternal reality. We should love the world, but not be overborne by it; we should love it understanding that the world and all in it passes away and only the soul of man with its vibrant power of love—this only remains forever.

### Heroes of Yesterday

Nowhere is the wisdom of Jesus more manifest than in his treatment of the past. "Before Abraham was I am," said Jesus. He was the interpreter and justifier of the past. His doctrines were not new, they were old; as old as history. He gave the old teaching a new and spiritual significance. He felt the power of yesterday in the making of to-day, and the ability of to-day to see clearly into yesterday. An appreciation of all this will save us from ill-judged attacks on the past and on men of the past. Doubtless Luther and Calvin and Knox were not saints, but are we saints ourselves? If Christ could commend Moses, ought we feel ashamed to speak a good word for Martin Luther and John Knox, even though some of their doctrines shock us? A true man will avail himself of the riches of the past from which he came, and leave to others the task of throwing stones.

### As to Belief in Demons

We have a better psychology than Jesus' day had, but human nature is still the same. Men are still possessed by demons and casting them out is still the

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world's most difficult task. Demons of ignorance and superstition and blind prejudice, demons of greed and lust and envy, demons that tyrannize over every power of the mind and every passion of the heart, demons disguised and undisguised, demons that we hate and demons that we love,—these all hold carnival, though we may not see them with the naked eye. No; I do not believe in the devil portrayed in old paintings, but I do believe in a thousand demons that cannot be pictured. Some of them I have known too intimately, and with others I have had but a passing acquaintance. Every man has his own individual collection of demons, or perhaps I should say, his own inheritance; for many are demons that our parents, and their parents, knew. Most of them are so disguised that we never come to a full recognition of their real nature. Occasionally we recognize a devil as vividly as Luther did when he threw the ink-pot. But recognized or unrecognized, demons innumerable still beset us, and to overcome them requires a heroism beside which the clash of war is only child's play.

### Over Against His Own House

No organization can serve as a substitute for individual activity. In religion we are expecting the church to do the things that must be done by the individual Christian. In civic reform we are expecting the committee or the league or the union to do the things that must be done by the individual citizen. Let us have a union of forces, let us have one plan, but let us not make the mistake of thinking that we are thus relieved from individual responsibility. There is an utterance apposite to this in the Bible; it is in the account of Nehemiah's building the walls of Jerusalem. "The priests repaired," are the words, "*every one over against his house.*" In just that spot where the man lived he went to work. Just opposite his own door was a break in the wall; that was the place for him to build up. The place for every man to build is the place opposite his own door. The man to help is the man who stands at your elbow. It is better to do a small work in a large way, than attempt a large work in a small way. If every man would do his own bit of work, mend the broken wall where it faces him in every-day life, we



should find a shorter road to the happy secret of social progress. God's way of changing the world is a plain, old-fashioned way—soul working upon soul.

### The Revival Needed To-day

The revival needed to-day is one of social righteousness. The feeling of brotherhood which is stirring all hearts is a prophecy of this revival. Men will continue to save their own souls, but they will do this by working with one another to the great end of social regeneration. Individual work for individuals will continue to hold its place in our plan of church economy, but it will not be forgotten that the great end of all such effort is the kingdom of heaven on earth, a society in which righteousness dwells. People will need to accept Christ as a Saviour to-morrow as fully as they needed to accept him yesterday, but they will understand as never before that the Saviourhood of Christ means service to humanity. The movement towards social reformation will not destroy individualism. It will lift it up and clothe it with garments of light and glorify it with a diviner meaning. The revival of to-morrow will begin in



personal salvation, but it will not end there. The church needs to deepen its spiritual life, but this can best be done through social service. It would seem from present indications that we are on the verge of a revival such as the world has never known. Minds are planning for it; hearts are hungry for it. There is a spirit of expectancy abroad in the world, and again people are asking the old question, "What shall we do?"

### Shall We Continue to Use the Word God?

At one time it seemed as if science would leave no place for God. "Nowadays," said Comte the philosopher, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler, and the rest who have found out the laws of their sequence." "The reign of law" became the centre of scientific discussion. Many imagined everything explained when the world was asserted to be the outcome of law. But it is now generally admitted that the term "law of nature," far from explaining anything, is merely a statement of the facts for which we endeavor to account. What we call the laws of nature are the methods by which an immanent

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power, indefinable and vast, expresses itself. That power we call God. The word is as necessary to our speech to-day as it ever was; and the reality for which it stands is as necessary to our thought as ever; more necessary, in fact; for our deeper investigations have made clearer the rationality of the universe and revealed the divine purpose that throbs in all created things. Our definitions of God have been shaken down into nothingness, but the great vital fact, referred to by one of the world's profoundest thinkers as "the presence of an infinite and eternal energy from which all things proceed," is a fact that underlies all others and is forever unshakable.

### The Truth about the Bible

I would that we might have a church intellectually eager, made up of men and women who found it utterly impossible to content themselves with any less truth than they were capable of attaining, men and women who were as keen to have their minister proclaim a new truth of religion as a university is to have one of its scholars proclaim a new fact in science. Perhaps I am wrong, but there is, it seems to me, a feeling abroad in the com-

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munity that the church is not declaring a full message; that our theologians and preachers are not telling all they know about the Bible; that they are afraid the people are not ready for the whole truth. Is it a fact that such a feeling really exists? If it does, then let us set ourselves deliberately to change it by being men and women of a bolder courage and a loftier purpose. There is no road known to God that we can walk with so great safety as the road of truth. There is no higher service the church can render to men than to lead them along truth's shining way.

“Anew we pledge ourselves to Thee,  
To follow where Thy Truth shall lead:  
Afloat upon its boundless sea,  
Who sails with God is safe indeed.”

### Eternal Life a Present Reality

It was the teaching of Jesus that the eternal life begins in this world. We are not going to enter eternity; we are in eternity now. Christ was as immortal on the cross as when he had risen to the right hand of the Father. The life of to-day and the life of to-morrow,—it is all one life. Do you

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recall that utterance of Saint Paul: "If by any means I might attain unto the resurrection of the dead." Here the resurrection is presented to us, not as a remote truth, something to be experienced in a distant future, but as a rising in this present existence to the reality of the life of God. Cease asking the question, Am I going to rise from the dead after I die? The only question that should concern us is simply this: Have I risen from the dead to-day? The eternal life is not something far away beyond the stars; it is something here, a quickening spirit in the soul. You must come to your faith in the immortal life by some other way than through the study of history, or philosophy, or science; you must come to it by the vitalizing power of that life itself in your soul. What we need is not more argument, but a more Christ-like experience of life. If we are to believe in immortality, we must feel the tides of immortal life flooding within us.

### Why the Priests Hated Jesus

Need we wonder that the priests of Jesus' day hated him? If his idea of religion should prevail, what would become of the temple and the altar

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and the ritual? The priests had labored to make the people believe that religion consisted in sacrifices and forms and prayers, that there were no sacred places except those in which they, the priests, received the offerings of the faithful. Behold, now, this teacher of strange doctrines setting forth religion as a thing of deeds of mercy and heart-throbs of sympathy, and the religious man as he who preached to the poor, healed the broken-hearted, delivered the captives, helped the blind to see, and liberated those who were bruised and in bondage to evil passions. Is it any wonder they were enraged at the story in which the Samaritan was lifted into contrast with the priest who passed by on the other side? If you would please God, was Jesus' message to them, you must minister to the sick, you must feed the hungry, you must seek justice, you must render mercy, you must pity the unfortunate, you must forgive your enemies, you must act at all times and in all situations as if the men in the world about you were your brothers; the only pleasing and acceptable service you can render your heavenly Father is to minister to those who stand in need.

### Self-Interest or Benevolence?

Gradually men are coming to understand that the kingdom of God is not some scheme Jesus originated. It is that social order towards which all things have tended from the very beginning. We are coming to see that the law of love is not a law which hangs upon the authoritative utterance of Jesus, but that he cast this law into verbal form because he saw it was wrought into the very nature of things. There was a kingdom of God growing up in the world before Jesus came, and the law of that kingdom was the law of love. Only in the measure that the law of love has held sway over the lives of men has social progress been possible. This law of love is to the moral world what gravitation is to the physical world. The most primitive forms of society would be impossible without the exercise of that law. And if it were true, as the old economists affirmed, that God had made self-interest a stronger passion than benevolence, that which we call civilization would have been a thing utterly impossible on the earth. Even without Christianity the world must have come at last to the realization of the kingdom of God; for the seeds of



the kingdom are in the soul of the race, and the law of the kingdom is wrought into the very fibre of man's being.

### A Return to Puritanism

The world needs to-day, and the church should set itself to bring about, a return to Puritanism. I do not mean a return to the Puritan theology or the Puritan way of life. I mean a return to their ideals, a return to their faithfulness to conscience, a return to their simplicity and moral earnestness. Nor am I without hope that such a return to Puritanism will come. The situation to-day would be utterly discouraging were it not that so many men, in and out of the church, are praying and working for an ethical revival. Nobody wants to restore the Puritan theology, but there are tens of thousands who long to see society get back to the old unswerving fidelity to truth, to the old intellectual thoroughness, to the old passion to hew down to the realities of life, to the old sense of God and our obligations to him. This is what I mean by a return to Puritanism. We can afford to put aside with solemn respect the theology of our fathers, we can afford to discard their man-



ners, to smile at their little idiosyncrasies of speech and dress; but the thing we cannot afford to put aside is their moral sense, their stern adherence to the law of things.

### The Soul's Crucible

We should not allow ourselves to be frightened by any high and mighty utterances concerning the "unknowableness of God." Behind us are too many centuries of Christian faith and martyrdom. That God lives is a conviction of the church which has been forged in a furnace seven times hotter than that in which the three worthies of Israel walked unharmed. One heart-broken creature's positive assurance of God as a living power in his life, is worth more than the negative evidence of any number of those who, not conscious of having so found him, deny the possibility to others. What of the testimony of a thousand men who are blind to it! My own experience satisfies me of God and the essential truths of the religion of Jesus. I believe that other men come to a full and satisfying assurance of those truths only through experience. We must lay hold of Christianity's great assumptions, if you choose to call them such, and test them in the soul's

crucible. The truths of the Christian religion are such as may be proved, but not by standing outside of them. They are—

“The truths that never can be proved  
Until we close with all we loved  
And all we flow from, soul to soul.”

### A Lesson Unlearned

It is startling to consider how little men change from age to age. Since Jesus preached, many intellectual battles have been fought, many systems of theology have come and gone; nevertheless, I venture to affirm that the great mass of men and women are still under the tyranny of false ideas in religion. Prophets have interpreted the will of God, seers have set forth in glowing speech the things revealed to them in visions, martyrs have suffered and died, every new generation has witnessed the heroic endeavor of the few to instruct the many in that simplest and hardest of all lessons to learn—what constitutes a truly religious life. And yet I sometimes wonder whether the world, whether the church itself, is not as far from having learned the lesson as in the days of old. If Christ were here

at the present time, would his word to Christian people be other than the old word uttered in Palestine, "Whereunto shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."

### What All Men Desire

The universal desire is for something that shall go deeper than the conventional and academic processes of the trained intellect, for some revelation of power and beauty that shall touch the heart. The most patent of all facts concerning man is the fact that *he is a man*, a man long before he is a wholly civilized man. We all know that we are doing our work in harness of a thousand generations' making. Our lives are set in a tangle of relationships and conventions which we cannot easily escape. Constantly we are being reminded of laws and obligations by which we are interknitted into a common order of things. We give ourselves freely, and sometimes, I fear, too earnestly, to this complex life. In greater or lesser degree, however,

all men and women have the desire to get back to that which is fundamental and simple; to emphasize that which we ourselves are, apart from all that our civilization has made us. The feelings and experiences lying deeper than the artificial joys that come through a complex and sophisticated state of society; the sentiments that are common to all alike; the thoughts and aspirations that are native to every man of whatever nationality;—these are the instinctive, essential outgrowths of life.

### Back to the Cross

In our reaction against theories of the atonement we have lost out of life the sense of a love so divine that it gave itself to the uttermost. The cross is the glorious symbol of our faith. The church of this age will never get hold of the gospel anew until it goes back to the cross. Let it go back with better theories if it can, but back it must go, and stand with aching heart and streaming eyes as it looks upon the mystery of suffering love. Preach the cross to men, not the cross of wood, not the cross of theological theory, but the cross of sacrificing love. The church should keep before the world the story of him who loved men better than

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he loved himself, of him who longed with the strong desire of his pure soul for the coming of God's kingdom, of him who saw with divine clearness the law of the kingdom and voiced it in language that should burn in the Christian consciousness like a flame of fire: "And I, if I be lifted up from the earth, will draw all men unto me." We are to preach this gospel to the world; and if we would meet the need of the age it behooves us to take to our hearts the gospel's large implication. "As I have loved you," is not complete without the words, "Love ye also one another."

### A Wise and an Unwise Agnosticism

There is something deeply ignoble in a man's turning away from the appeal of the unknown. Hard-headed, matter-of-fact men may continue to say that they are fools who throw away their lives in the well-nigh hopeless attempt to reach the North Pole; but there will always be other men to whom it would seem a thing unheroic and shameful did the generations not bring forth sturdy adventurers ready to give their lives to penetrate the mystery of the silent Northland. And if it is unheroic to turn away from the unknown in the

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exploration of the earth, how much more unheroic to turn away from the appeal made by the unknown spiritual reality. There is in the world a certain wise agnosticism, the agnosticism which is a reaction from the claims of philosophers and theologians who think all spiritual questions have been answered, all problems solved, all mysteries fathomed. With such an agnosticism all must sympathize. But there is another agnosticism that simply denies, that shuts its eyes and will not look, that deliberately turns away from the appeal of the unknown—an agnosticism that folds its hands and sits down to doubt and despair.

### We Too Would Have Loved Him

It is easy to understand how those who knew Jesus loved him as they did. There was so much truth and purity in his character, such a blending of strength and tenderness, that it led captive the affections of all who intimately knew him. In his presence life took on large new meanings. In his presence Zaccheus discovered how low and worthless were his ambitions of worldly gain. In his presence the woman that was a sinner wept and covered her face in shame. In his presence the cold,



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calculating Thomas said, "Let us also go, that we may die with him." Impetuous Peter swore a great oath that he would die rather than forsake him. John leaned upon his bosom in the familiar devotion characteristic of that age and people. Men and women, everywhere and among all classes, rich and poor, learned and unlearned, gave him their hearts, and found in their love for him a new passion, a new purpose, a new joy. And as we read the story of that life, we cannot wonder at the response. We too would have been drawn to him had we lived in that day; we too would have given him our hearts; we too would have loved him.

### Singleness of Purpose

We all have nobler hours, hours when we feel deeply the appeal of the higher life. We know that Christ's way of living is the true way. We are ashamed of our selfishness, and determine upon a new and higher course of life. We put our hands to the plow with enthusiastic resolve. And then we begin to discover the profound significance of those words, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." We find that the interests of



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the worldly and natural life conflict with those of the spiritual life. Our single purpose breaks into parts. We strive at the same time to live for ourselves and for others. We look forward and then look back. The soil is stony and hard; the constant attention to the plow exhausts us. The harvest is a long way off, and we are weary of toil. We look then to the life of lower experiences and they invite us to the self-indulgence of the present hour. We waver; our hands lose their grip on the plow; we turn back from the hard way of self-denial, and the old heroic dreams depart from us.

### How Men Became Christians in Jesus' Time

The great religious struggle of this century is a struggle to get back to the simplicity that is in Christ. Becoming a Christian in Christ's time meant simply personal trust in a personal Christ. It should mean nothing else to-day. There were but two things necessary in Christ's day to become a Christian. The first was the recognition of Jesus as Lord. Unless he was worthy to be followed, why should they follow him? Unless he had a claim on their allegiance, why should they be loyal

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to him? Unless he could make them better men and open up to them a new life, why should they leave their nets upon the shore? A recognition of Jesus as their Lord and Master, that was the first requirement. And what was the second? Read the classic passage from the New Testament: "And walking by the Sea of Galilee he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Come ye after me, and I will make you fishers of men. And they straightway left their nets *and followed him.*"

### As to Saving Our Own Souls

We are to remember that our country is a wide expanse of fertile fields and vast forests, of rivers that wind hundreds of miles to the sea and lakes that are inland oceans. We are to remember how various are the peoples that inhabit our land and how many and strange the cities that we have never seen. Only here and there is a man large enough to work on a national scale. Most of us must work in the little circumscribed place where God has put us. Our only way to help on the salvation of the country is to help on the salvation of the city,

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or to help on the salvation of the ward, or even the salvation of a single street. But this much should be understood: We are no Christians if we stop at the saving our own souls. Christ never saved a man just for the sake of getting him saved. He saved him for a purpose. He had a work for him. He always gave a man to understand that his salvation meant aught to God only as he got hold of the lever of some cause which had to do with the establishment of the kingdom of heaven on earth, only as he got hold of the lever and threw his weight upon it.

### The Moral Life for Its Own Sake

I am not an adherent of the Christian faith because it is the only way I can save my soul. Frankly, I believe there are other ways; or rather, that there are other faiths by which men find the royal road that leads to the summit. Everywhere and in all ages, in places where the Christian teaching is unknown and among strange peoples who never heard of Christ, men have succeeded and are succeeding in saving themselves. Nor do I glory in calling myself a Christian because the Christian religion fills my soul with a power that helps

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me to lead a moral life. I do not overlook the ethical significance of the gospel of Jesus Christ; I am simply affirming myself to be of those who do not find their chief motive for allegiance to Christ in any moral considerations. If to-day I utterly lost my faith in the Christian religion, I do not know that I should care to change my course of conduct to-morrow. I believe there are thousands who would live the moral life for its own sake. Take God and immortality out of their thoughts, and, irrational as it might seem, they would still cling to their ideals of moral rectitude.

### If Jesus Were Here

If Jesus were here in the world to-day, the few who have made themselves strong out of the weakness of the many, those who have broken the laws and practiced extortion and bribery, those who have robbed the poor by trading upon public privileges for private gain, those who have bought and sold lawmakers and officials set to administer laws, the men who have openly defied every state and federal authority and prostituted the institutions on which free government rests—those men, if Jesus were here in the world, would find a great gulf fixed between

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him and them. They would find it utterly impossible to get into any sort of alliance with him until they had come, as penitent Zaccheus came, making public confession of their guilt and offering full restitution. If Jesus did not take that stand, then would he be untrue to everything he stood for in Palestine; he would violate the whole spirit of his former ministry. He would no longer be the great Protestant. The plain people who have been wronged would turn from him to find a higher ethic in some other place.

### The Shame of the Church

The Church of to-day stands in need of more intellectual enthusiasm. Men are strenuous to make every other form of enlightenment prevail. No sooner is a truth of science discovered than thousands are crying it from the housetops. But let some one discover a new fact about the Bible, and lo! he must speak in hushed whispers. This is the burning shame of the Church. We are cowards if we yield to it. God has given us, in this age, new ideas concerning our human and divine relationship and the obligations springing therefrom. We know that this new enlightenment is transforming,

rationalizing, beautifying our religion. Let us be true to that knowledge. Let us not shrink from any burden of responsibility. We may make excuses for withdrawing from the contest, for resting upon our arms, but God will look through our excuses and see that we are cowards. Some other church will be obliged to do the work for which the hour calls, and we be left with nothing but the consciousness that we have betrayed the cause of enlightenment. Has God given us exceptional opportunities? Then he holds us, and men hold us, exceptionally responsible for them.

### Between Earth and Sky

Religion is becoming so much a thing of deed, of what the hand actually does, that we are in danger of neglecting those aspects of it which are born of the imagination. I do not mean that we should forget the solid earth under our feet, but I do mean that we should be more conscious of the poetry and romance of life. In the middle ages, it is true, men fancied that religion was for the other world alone. But are we not in danger of making it too exclusively a thing of this world? It is for both worlds, the life that we now live,



and the life that is to come. "Jesus knowing . . . that he came forth from God, and goeth unto God . . . took a towel, and girded himself." Here is a ray from the gospel narrative that throws light on my meaning. Though the unknown had voiced itself to Jesus, though he had such a deep sense of God and of the eternal life into which he was going, yet the towel was a sacred thing to him; not sacred in itself, but sacred as an instrument by which to minister to humanity. No man ever uses the homely things of life as they ought to be used, unless he has in his soul a deep sense of those spiritual realities which give a divine meaning to common things and common experiences.

### Life Has a Meaning

Christ is my master because he looked deep enough into the soul to see that it could be satisfied by nothing less than a star. Other teachers do not hold me; they seem to have only passing glimpses of the awful heights and depths of human life. His word is strong and sweet and satisfying—"I will give him the morning star." There is no such joy as the joy of laboring in full faith that this promise is not an empty utterance; that what we



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have longed for we shall attain, that what we have fought for we shall achieve. By this promise we may steady ourselves for every swift and stern encounter; we may trust where we cannot see, and hope where all is darkness; we may climb up and up, while over us sweeps the storm, and our feet are tangled in the wreckage of high-born ambitions; we may somehow shape out of the boundless tumult of contending forces this message of peace—Life has a meaning, it all has a meaning. Fight on as others have fought before you. Hope and dream and plan some high endeavor. The cup must some day be pressed to your lips. Drink it as one who dares every test of life, as one who believes in the future, as one who sees the star, and, though he may not know what daring adventure it calls him to, goes forward with a cheer.

### Private Property a Trust

We as a people are coming to a recognition of the principle that wealth is a trust, not a possession. This is a judgment which is emerging from the complicated struggle of our modern democracy; and under it private fortunes will some day become the reserve fund of society. The idea of private prop-

erty as a trust is already molding much of our legislation. What is an inheritance tax but a frank recognition of the fact that the people, through the state, have a certain claim upon every private fortune? Public opinion is crystallizing very rapidly. The day is at hand when he who regards his fortune as his own to be used by himself as he will, when he who refuses to recognize the principle that a fortune is a trust to be administered by him in the interests of the community, the day is not far distant when such a man will be held in general contempt. To-day he is secretly despised; to-morrow he will be openly ridiculed; the day after he will be obliged to reckon with the people whose soiled hands created every dollar of his wealth, however he may have come into possession of it.

### Were I to Write a Creed

Now that we have enlarged our conception of religion until it covers all the facts of human life, it would seem that nothing is of so little worth as to merit neglect. I find no statements in the creeds about the homely facts of our physical life, the work we are set to do in the world, and the diligence with which we should prosecute the most

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ordinary tasks. Has not the time come to recognize the spiritual value of labor, and to admit that no man can be wholly irreligious who does his work faithfully and well? And even the play of life, what we speak of as our physical joys, the delights of hospitality, the sweet indulgences of family associations, even these have a religious value, if we do not violate the laws of simplicity. Were I to write a creed I would have it say something of the dignity and spiritual worth of labor, something of the joys of home life and hospitality, something of the open-air ministries to health concerning which we hear so little in the pulpit, something of the old simplicities which our fathers loved, never dreaming that their children would give away their hearts to the shameful follies of luxury and gross indulgence. My creed would begin with things that are of the earth, earthy, and affirm that even the soil under our feet is immanent with God.

### The High Uses of Adversity

It cannot be too much emphasized that the significant thing in a man's life is the purpose which animates him and the inspirations by which that purpose is buoyed up. David was more of a man

in the cave of Adullam than when he lived luxuriously in the palace of Saul. Adversity had strengthened his purpose, defeat had tempered his soul, the cave of Adullam had called out the spiritual resources of his nature. A heroic course of life had discovered to him the deeper springs of his being, awakened those tender feelings by which his soul was held in association with all that he had known of home and mother-land and God; but it had also toughened his moral fibre. Experience nobly met is the great teacher. Either in the realm without, or in the realm within, or in both, you must fight as others have fought. You must bear defeat, must witness the overthrow of cherished hopes, must withstand temptations, must contend with the enemy, even though it seems a hopeless strife, and knowing your weakness you may at times be forced to hide as did David in the cave of Adullam. It is the common lot, the age-long strife known to all men. It is God's way. To miss the strain and tug of life's contest is to miss a man's opportunity, and to render any high achievement of character forever impossible.

### Jesus and the Greek Ideals

Jesus could not have been unacquainted with Greek customs and manners, Greek art and idealism. Indeed, there are those who maintain that he was deeply influenced by the party of the Sadducees; that there was a strain of Hellenism in his nature. It is not saying too much to affirm that his life, as recorded in the gospels, was as kindred to Greek ideas as to those of the Hebrews. He did not practice the ascetic ideal for himself, nor did he enjoin it on his disciples. The people bitterly complained that he did not live a life after the pattern of John the Baptist, a typical Hebrew life; and he was accused of being "a gluttonous man and a wine-bibber." The Baptist appealed to the Jews, for they could understand him; Jesus they could not understand. That a man could be a preacher of religion, and still live a life of human and healthful happiness, was a thing beyond their power to fathom. Here was one who went among rich and poor, good and bad; who began his ministry at a wedding feast; who accepted invitations from the religious and irreligious alike; who counted men and women of wealth, and no

less the poorest of the poor, among his friends; who loved fellowship, and revelled in the joys of nature; who assailed all the external forms of sanctity and dared trust the instinctive outgoings of his whole being.

### Christian Science and the New Thought

The secret of the surprising growth of the Christian Science and the New Thought movements is to be found in the fact that they succeed, somehow, in making the presence of God real to men. As those who bring torches into a dark cave, these people have come into this materialistic age bearing aloft living flames of spiritual reality. Their talk is of God. They invent all sorts of strange and grotesque figures of speech by which they would express their consuming thought of Him. Their language is the language of those who wrestle in travail of mind, trying to make words that are heavy with the usages of many generations of materialistic thought tell the story of the vision that has come to them. To all who have lost their sense of an underlying spirit, to men like those at Ephesus who said of themselves, "We have not so much as heard whether there be any Holy Ghost," these



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people seem like crazy fanatics creating confusion among themselves, trying once again to build the Babel tower that shall lift itself above the clouds of heaven. The one splendidly assertive fact of the whole movement is overlooked, the fact that God is real to them; not real in a poetic sense, but real in a Christian sense; a living presence, a triumphant power, a constant comfort and ever springing fountain of eternal life.

### The Suffering God

Our physical afflictions are but a part of the hidden, under side of the world process. As it is not for us to argue whether God could have made a perfect world, one without the disturbing forces that tear and rend and overthrow, so it is not for us to argue whether God might have given to every man and woman a perfect bodily mechanism in a perfectly adjusted environment. That he has not done so is due, we may be sure, to some deep necessity affecting the development of our own manhood. Physical affliction is a thing incidental to the natural laws of life and growth which God has ordained, laws to which he is as much bound as ourselves. We suffer because of these laws; we should suffer



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immeasurably more without them. We suffer because of these laws; God suffers also. "The whole creation," declares the apostle, "groaneth and travaileth in pain"; and the voice of its groaning is the utterance of the living and divine spirit within it. Does it seem a bold thing to say that God suffers? "Like as a Father pitieth his children"—is there nothing of suffering in a father's pity? In some way, deeper than any words of ours can explain, God has gone down into the depth with you and with me. Our sorrow is his sorrow. He is responsible for it in the sense that he is responsible for leading us along a hard way that issues at length, so whispers our faith, in some realm over which breaks the light that never shone on land or sea.

### A New Year Creed

To do our work as it is given us by God; to live simply and show hospitality of heart and home; to face each coming day with courage, indignant over wrongs, watchful in the interests of justice, and striving earnestly to achieve the ends of a higher patriotism; to heed the voice of conscience, render obedience to the law of right, practice a

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becoming self-denial, and in every emergency do the plain duty that lies next our hand; to show sympathy without sacrificing honor; to extend mercy without violating justice; to forgive, where men repent of wrong; to pity the unfortunate, knowing how weak are our own purposes; to be brothers unto one another, thinking kind thoughts, speaking gentle words, and practicing the gracious ministries of helpfulness; to love all things that are beautiful, whether of the world without or of heaven within; to bow reverently before the sacred mystery of life; to worship God as the source of our being, and the fountain of all good; to confess our sins, implore divine forgiveness, and pray for strength against temptation; to be humble without self-depreciation, and holy without self-righteousness; to remember the past with gratitude, endure the present with cheerfulness, and await the future with patience—let this be our New Year Creed.

### Foundations of Belief

For more than a generation the Christian world has been passing through a great religious upheaval. During the last half-century our ideals and ways

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of life have undergone a process of transformation which we ourselves scarcely begin to realize. The keen questioning on religious subjects has been fearless enough to take one's breath away. But our Christian faith has endured unshaken the searching investigation of both historian and scientist. Though beliefs have been overturned which men deemed immovable, this investigation on the whole has been conducted in a spirit of fairness and reverence. It is but just to acknowledge that most of those digging among the foundations have been men whose love for their fellow-men equalled their devotion to the truth. Many have been pained and troubled as they have witnessed the progress of this searching inquiry. Some have shut their eyes, and with angry protests on their lips declared that nothing said by the scholars was true; others have rushed to the opposite extreme, instant with the claim that all and more was true, so much more that the foundations of the faith were broken up; meanwhile, calmly and patiently, the vast majority of Christian believers have waited, confident that "the foundation of God standeth sure."

### The Struggle for Other Lives

In spite of ourselves we accord honor to men and women who give their lives to lifting the fallen and strengthening the weak. We would go so far as to proclaim that if nature be not in accord with this humanitarian impulse, so much the worse for nature; and, further, if God be not in sympathy with the high endeavor to lift up and save those who are down, so much the worse for such a God. If there be no pity in the earth beneath our feet, no pity in the stars above our heads, no pity in the power that throbs at the heart of the universe, then let man rise above nature; let him dare say that he will project into the order of this unkind world a new law; that the struggle for life shall not be a bare, unlovely, selfish struggle for one's own interest regardless of others, but that it shall be an unselfish, manly, divine struggle for the lives of others. Though it is not true, in the final analysis, that all nature and the God of nature are on the side of the strong against the weak, yet if it were true, it could never change the fact wrought into the deepest consciousness of the race, the fact that the divinest act a man can perform in this

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world is to take another man by the hand and lift him up. God or no God, that gospel must stand unto the end of time. If there were no pity in the heart of God, then would man be justified in holding that the pity in his own heart gave him the right to be a god unto himself.

### Responsibility for the War of the Classes

Think of a man in whose heart there is only sympathy for the rich and strong as against the poor and weak, whose hands are lifted in prayer on Sunday and used on Monday to push men down into ruts where the wheels of hard fate will crush them, think of such a man worshiping God. Society is beset to-day by thousands of men of this type, men high up in the world of affairs, who care little more for the bruised humanity beneath them than they care for the dirt under their feet. These are the men who talk of the rights of property and the sacredness of invested interests; but you never hear them indulge in oratorical flights about the rights of man and the sacredness of the human soul. If, God forbid, we ever come to that day in our national life when class shall be arrayed against class, the poor against the rich, the ignorant against the

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learned, the blind mob against those who represent tradition and custom and law, if that day ever comes, it will come through the moral lapse of many of those in positions of responsibility; it will come because so many responsible by reason of their wealth, of their learning, of their strength, of their power of life and death over the tens of thousands who make up the multitude, betrayed the power given them; failed to reverence the life beneath them, lived their own lives in luxury, drove their own horses, sailed their own yachts, wore their own jewels, read their own books, shut up their own treasures of art in their own houses, and through all the whirl of self-indulgence never once paused to take by the hand, much less to lift up, the toilers gasping for the bare privilege of simply living.

### The True Cross Not Made of Wood

The cross was not torn down and destroyed after the crucifixion of Jesus. It continued to exist in the lives of those who cherished his commandment, "Love one another, as I have loved you." It is here in the world to-day; it is the symbol of a law as old as the stars and of as pure a splendor—the law of self-sacrificing love, the vicariousness wrought



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into all things from the beginning. It is the law by which Jesus lived, and the law by which every man must live if he is to enter into life. That Jesus loved the disciples, even unto death, had virtue for them only as they entered into its meaning by loving one another even unto death. The atonement was not a thing for the disciples to receive; it was something for them to share. The gospel is not alone Jesus' sacrifice of his life for men; it is the revelation of the law that men must give their lives for one another. And if there is one reason above all others for the slow advance of the kingdom of God upon the earth, it lies in the fact that the church has fallen back in shameless dependence upon the sacrifice which Jesus made, blindly failing to see that his sacrifice is of avail only as it leads to a like sacrifice on man's part. To cling to the words of Jesus, "as I have loved you," to rest peacefully in something which has once for all been done for us, and fail to go forward under the impelling sense of his love to the fulfilment of his commandment, "that ye also love one another," is to miss the whole meaning of the gospel revelation.



### Immunity from Evil

The method of the Puritan was born of a zeal innocent of great knowledge of life. If we were forced to choose between the Puritans and the Cavaliers, I suppose few of us would hesitate. Yet the Puritan method, with all that can be said in its favor, was not the method of Christ; nor was it any more scientific than Christian. To assail institutions because by the perversion of them men are debauched is as natural as it is futile. The Puritan sought to abolish the novel, to stop the theatre and the dance; he shattered the statue, ran his sword through the painting, and destroyed some of the finest monuments of architecture. Possibly he saved the England of Charles II, but if he did so it was by a method that fell far short of the best. All institutions that express the eternal spirit in man have come back and are here in the world to stay. We must teach men to use and not abuse them. We must not seek to put them down; we must seek to build ourselves up; seek to render our lives immune from the evil in all things, that we may distill out the good thereby. And having done all that can be done we must remember that in God alone is our

sufficiency. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall be no evil befall thee, neither shall any plague come nigh thy dwelling."

### The Revival of the Past

All will agree that the church of to-day and the world of to-day need a deep and true revival of religion. How may this be brought about? In what direction are we to look for the next "great awakening"? What is to be our answer to the people who come to us with the question, "What shall we do?" It is worth something, surely, to know the things we cannot do. We cannot hold to methods that are out of harmony with the whole thought and spirit of the present age. The revival that our fathers knew is a thing of the past; it has broken down in our hands, and only the crudest fanaticism will seek to unite the pieces into a perfect whole. It was a method of promoting the spiritual life of the community which had its points of strength; but it was doomed from the beginning because of certain inherent weaknesses. It placed too great emphasis upon the salvation of the individual soul. What would we

think of the surf-fighter on our coast whose chief concern during the hours of shipwreck was his own safety? We have outlived the time when people see any heroism in singing,

“ A charge to keep I have,  
A God to glorify,  
A never-dying soul to save  
And fit it for the sky,”

They see heroism in this only as it is completed by the other stanza,

“ To serve the present age,  
My calling to fulfill;  
Oh, may it all my powers engage  
To do my Master's will.”

### Jesus as a Layman

Never in all the history of the Hebrew race had the priesthood of the ceremonial been so deeply intrenched as when Jesus began to teach. Against this type of priesthood and the idea of religion which it involved, Jesus set himself with quiet and persistent courage. He was wholly without official authority. He was not of the family of Aaron.

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He never wore the sacred robes of priestly office. He did not offer sacrifices or lead in the holy rites of Jewish worship. He was what to-day we would call a layman. His was a ministry almost entirely apart from the established order of priestly service. He was one of the people and lived the life of the people. From the first he was a workman, a simple carpenter by trade. The time came when the message which God had given him burned like a flame in his soul and drove him out to his strange ministry. No longer did he leave his followers in doubt concerning his mission and his message. He, too, believed in God; not a God who is hungry or thirsty and therefore requires gifts of food and drink; not a God who cannot be approached except by elaborate rites and ceremonies; but a God who is a spirit animating all nature and dwelling in the heart of man, a God to whom any child of earth can come without ritual or mediator, a God who loves mercy rather than sacrifice, and desires that all men dwell together in the spirit of brotherly love.

### The Divine Fire

I hear men say that they have given up Christianity. A man never gives up Christianity by changing his opinion. He gives it up only when he cuts himself from the inspirational sources which have kept his moral nature warm and true. The religion of Christ is a vital thing. It is something that may burn and throb within the cramped enclosure of almost any kind of belief. To be alive in every bone and muscle and nerve is health. To be alive in every part of one's moral nature, in affections, will, conscience, is religion. And the more alive a man is, the more religious. Do the fires of your devotional nature burn low? Has your conscience lost its tone and your will its ardor? Then the thing you need is not a new theology but a new power of life; something momentous—storm, flood, or fire,—to sweep through your moral nature. If men would cease thinking that Jesus came to give the world a fixed system of doctrine which must be believed, and understand that his Evangel is as the angel descending into the pool of a man's spiritual nature to disturb the waters until they possessed life-giving properties, then would they see that giv-

ing up the old theology, or giving up the new theology, need not involve the surrender of Christianity. Doubtless it is of importance that we have a true interpretation of life, but the thing of first importance is: Have we life itself? Has our spiritual nature been quickened? Is there burning upon the altars of our hearts the divine fire?

### Every Age Has Its New Theology

Some maintain that in the very nature of things there can be no further progress in revelation; that the process of enlightenment was consummated in the three brief years of Christ's ministry. They speak of the Christian faith as a "sacred deposit"; whereas Jesus taught that it was a seed. Indeed, it would seem that his own word forever settled the question of religious enlightenment; whether it was to be a continuous, progressive movement of thought, or whether it was to remain a thing forever fixed, as if cast in a mold. The history of the Christian Church since the earliest times would seem to show that there has been a constant broadening and transforming of thought. I have heard men talk about a new theology as if it were something undreamed of until now. As a matter of fact



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the Christian world has never been without a new theology. Every age has seen a life-and-death struggle between some old theology and some new vision of truth. And the new has always conquered, not because it has been true and the other false, but because men find it possible, as the world grows older, to interpret the same spiritual experiences in more exact and scientific language. It would be strange if a man of threescore and ten could not give a clearer and more intelligible account of his religious experiences than he could have given as a boy of fifteen. And would it not be strange if the church of the twentieth century could not state its faith in terms of exacter meaning and stricter scientific import than the church that witnessed the ministrations of the apostle Paul?

### The Secret of Faith

He who refuses to go with the Christ down into the toil and weariness of an actual test of his gospel can never share with him the unspeakable joy that comes through the triumph of his faith. If men think they can live selfish lives, indulge themselves in all the desires of the flesh, keep away from the suffering and sorrow and need of the great world,



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and then expect, when the cross lifts itself on their way and they are caught in the grip of some terrible affliction, to find in their hearts a faith that shall burst into a song of triumph, they are fearfully wrong. Only the man who has made himself a savior to others in their need will find any salvation or triumphant faith in the hour of his own need. In spite of all orthodox belief, of all conventional profession, the man who refuses to make the actual test of Christ's gospel, who refuses to be in his time and place a savior to men, will, by the very constitution of his spiritual nature, find it impossible to enter into the triumphant joy of Jesus' faith. When he comes, as come he must, to the hour of his cross, there will be no buoyant tides of faith and hope and love in his soul, there will be no song of victory upon his lips. No man can ever get into fellowship with Christ and share his glorious faith in God, the love of God and the eternal life with God, who is not willing to give himself as Christ gave himself.

### **Saving or Serving Men—Which?**

We need clearly to understand that we have nothing to do with saving people. That is God's work. Our mission is to serve men. The revival

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the twentieth century needs is a revival based on righteousness and not on feeling. The present-day demand upon the church should be fully understood. It is the minister's task to follow in the footsteps of the old biblical revivalists who dug down to the foundation of things. Like John the Baptist we are called in this day to emphasize the principle of social service. The spirit of the age demands the full acceptance of this principle by the churches. In all other departments of life the old formula, every man for himself, is dying out. It should have no place in religion. Christian people should be ashamed to speak of themselves as "saved" so long as others are unsaved. Men say our churches have lost power. How shall that power be regained? The answer is in the Bible—Feed the hungry, clothe the naked; let your charity be followed by justice and righteousness. The revival that exploits sinners for the purpose of swelling our church membership, is doomed from the start. But the revival that is based squarely on self-sacrifice in social service, will commend itself to the world and win the respect of men. Let the church forget its membership. Let it stop saving its own soul for a while. Let it go to the world with open hands and open heart.

If the people will not come to the church, let the church search out the people, to save them, not from some imaginary hell in the next world, but from a very real hell in the world that now is, the hell of poverty and ignorance and sin.

### Let Us Learn to Have Pity

There is a verse in the book of Jonah which strangely moves one who reads it understandingly. God is represented as saying to the prophet: "Should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; *and also much cattle.*" God cares—cares for the children, cares even for the cattle. The sob and dumb agony of a world that travaileth in pain is in that last clause. The cattle and the horses and all broken beasts of burden—God loves them! He knows when they are hungry, he knows when they are in pain, he knows when men abuse them. Here also the words of Jesus come to us with peculiar impressiveness, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father." To my mind the surest evidence of

the divine worth of our Christian religion is to be found in its attitude to the whole wide world of suffering creatures that cries out for pity. Rightly to relate ourselves to that great underworld of creation which can speak to us only through its patient suffering, this, it seems to me, is to offer acceptable worship unto God—

“ He prayeth well who loveth well  
Both man and bird and beast;  
He prayeth best who loveth best  
All things both great and small,—  
For the dear God who loveth us  
He made and loveth all.”

### The Modern View of Punishment for Sin

So long as men think God's laws arbitrary instead of natural in their operation, they will continue to hug to themselves false notions of escape from punishment; but let them understand that law is ordained of God and part of man's very being, and their soft theories of life will go to the winds. “Whatsoever a man soweth, that shall he also reap.” God will do all possible with what is left

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a man's nature after transgression, but God himself cannot make the man what he would have been had he not gone wrong. To me the modern view of sin and its punishment is far more appalling than the vulgar hell-fire preaching to which I listened as a boy. In that preaching there was always the possibility of escape. Indeed, Jesus was usually set forth as one who had come to save us from something we deserved, not as one who would make all possible out of the broken life. The awfulness of Jesus' teaching is in its inevitableness; man's own doom wrapped up within himself. The blessings of the kingdom are within; and so, also, the woes of hell. Every great poet, every great prophet has seen and given expression to this fact. Even the pagan Omar Khayyám notes it in a verse of exceptional force:

“ I sent my Soul through the Invisible,  
Some letter of that After-life to spell;  
And by and by my Soul return'd to me,  
And answer'd, ‘ I myself am Heav'n and Hell.’ ”

### The Victory of Defeat

As society is now organized the vast majority of people are destined to failure; that is, if we make

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the standard of success a financial one. Shall a man, then, give up the struggle to succeed in a worldly and material way? Shall he abandon his endeavor to acquire wealth? By no means. But he should not estimate his life in terms of material success. He should set his face like flint against the cheap and vulgar standards of the day. He should strive first to be an honest man, and if that mean defeat, as the world counts defeat, then let him stand defeated; but let him know in his own heart, that by the very defeat he has achieved a victory. What America needs more than anything else to-day is men who believe that it is better to go down to failure with the right, than to go on to success with the wrong. Bad principles, concessions to evil, unlawful methods, these things may mean worldly success, but they also mean moral and spiritual failure. Fidelity to conscience, adherence to right principles, obedience to the law, enmity to evil, independence and truthfulness and honor, these things may mean overwhelming defeat, as the world judges, but they mean also moral mastery, a spiritual victory of inestimable reach. Let every man try to make his life outwardly a success; but if the situation be such that he fails, let him take courage, let



him understand that the only kind of failure which counts in the summing up of things is the failure inward. He who lowers his ideals, he who compromises his principles, he who sacrifices his sense of business honor and sets at naught the admonitions of his conscience in order to succeed, may attain outward success, but he himself will be a moral bankrupt. "It is better," says Ruskin, "to prefer honorable defeat to a mean victory." And the words of Browning are to the same effect:

"Better have failed in the high aim, as I,  
Than vulgarly in the low aim succeed."

### A Book for Two Worlds

The New Testament, upon first reading, is simple and plain and practical; upon second reading it is profound and strangely idealistic. Looked at in one way, it is the most direct and matter-of-fact book in existence. Looked at in another way, it is all romance and poetry. No other book comes quite so close to the life we are actually living in the world. No other book so opens our vision into the wide realm of the unknown. This book and its Christ are of permanent value to the world because



they do something more than tell us how we should live; they reveal to us life's highest and noblest ends. The religion of Jesus Christ draws a man out into the exploration of the spiritual realm which lies beyond and above him. The appeal of Christ allures us, not because he establishes certain principles and rules of conduct, but because he convinces us that in him is the solution of the problem of the unknown. The world has listened to Christ because he came with something more than a guess concerning God and heaven and immortality. What gives Christianity living and vital power over your life and mine is the fact that in Christ and through Christ the great beyond challenges us to an immeasurable hope.

### The Faith of the Future

The faith of the future will speak of God as all in all, rather than over all. Instead of preaching the incarnation as a certain dated fact of history, it will emphasize the universal indwelling of God, and behold in Christ the crowning example of universal experience. It will conceive of revelation as the natural unfolding of the soul, not as an outward and miraculous event. It will not turn to

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the Bible as the final source of authority; it will hold that authority is in the secret places of one's own soul; yet it will use the Bible as the highest and noblest expression of divine experience. The faith of the future will not speak of the fall of man, but will dwell much on the rise of man, his ascent from brute conditions of existence; it will not preach total depravity, but will emphasize sin as the deliberate choice of a free man to live in his lower nature. The faith of the future will not cease to preach the vicariousness of the atonement, but it will find in that vicariousness a universal law, an inwrought necessity springing out of the solidarity and brotherhood of the race. The faith of the future will hold to the reality of divine judgment, not as a spectacular and arbitrary event, but rather as the inevitable and natural working out of those laws of right and wrong by which the heavenly condition of character may be obtained. It is easy to prophesy that this will be the faith of to-morrow, for wherever the new science and the new criticism have had a fair chance it is the faith of to-day.

### Obedience, the First Step in the Christian Life

The first step of the Christian life is always one of obedience. There was a great difference between the methods of Jesus and John; but at this point they were in striking agreement. Both emphasized the need of beginning a religious movement in the realm of moral obligation rather than in the realm of spiritual ecstasy. The words with which John launched his revival were moral and practical. Jesus set men to work fulfilling the obligations of brotherhood. His word to the people was always the familiar, "Follow me." And when they followed him, it was to find that he never led to the synagogue, but straight out into the great world where men and women were suffering and dying for want of help. John the Baptist saw with a prophet's eye that the religion which overlooked or was indifferent to social evils was a sham and a mockery. It was salt that had lost its savour; it was a lamp that had gone out. Therefore he bore down on the conscience of the people with burning speech that swept towards the fulfilment of moral obligations. It was as if he had said to the people,

Look you to the moral side of your life and God will care for the religious; you fulfil the sacred obligations of brotherhood, and in doing that you will discover to your soul's joy the blessed and secret companionship of your heavenly Father.

### The True Attitude Towards Present-Day Reform Movements

What should be the attitude of a man to-day as he faces the most serious problems the race has yet been called upon to solve? Many new movements are abroad. Great industrial and political changes are taking place. Shall we stand aside and wait, flattering ourselves that it is a mark of superiority to hold ourselves aloof from the vulgar wranglings of the crowd? Shall we piously exclaim, "This is God's work; he will see to it"? Or shall we take sides and throw our influence, such as it is, into the scale for or against these new movements that are agitating society? There can be only one answer to this question. We must first try, every man for himself, to get to the bottom of the matter. God has given us minds for this very purpose. We must use them. We must read and study and think and pray. We must seek for the causes of the agi-

tation. We must try to understand the wonderful thing that God is striving to get done in the world to-day; and when we are clear in our minds, take sides positively, aggressively, and without compromise. If at times the way seems dark, as at times it will, then let us wait, for wait at such a time we must. But let not our waiting be like that of the traveller who lies down by the road to sleep; let it be like the waiting of one who gropes anxiously in the darkness with face turned wistfully towards that heaven out of which the light shall appear.

### Are Our Sunday Laws Religious or Secular?

Our Sunday laws are not religious but secular in character. We have here no union of church and state; in the free air of America we have no laws restraining men in matters of religious observance. When a company of citizens insist that a certain Sunday law be kept they are only exercising their civic rights. The state has not made these laws because it believes that certain indulgences in the way of labor or amusement are wicked; it is not a matter of conscience with the state but a matter of purely physical necessity. It may be true that the

state would never have set up a civic Sabbath had it not been for religious pressure; but we are not to forget that the foundations themselves rest upon the nature of things. Even if men ceased to believe the Bible and lost all faith in the existence of God, it would not materially affect the civic Sabbath or the foundations on which it rests. In behalf of this institution we appeal not to this or that interpretation of the Old Testament, but to man's nature itself, to his necessity, to his inborn right; we appeal, furthermore, to those principles of the common law and that statutory legislation by which the state purposes to safeguard the well-being of every citizen.

### The Revelation Within the Mantle

Our doctrine of divine immanence teaches us that God is in the world as power, that he is in the mind as thought, and that he is in the heart as love. Evolution teaches us that God is himself a part of the world process; that he, like ourselves, is bound by his laws. The faith of to-day declares that God could no more have stayed the earthquake in California than he could have broken up his throne or annihilated his nature. Beyond our ken something is being worked out, something wide



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and infinite, as deep as hell, as high as heaven, some purpose that wholly transcends our limited thought and sight. The universe travaileth and groaneth in pain. God suffers as we suffer; he toils as we toil; he cannot escape the rough and ragged methods of a nature which is in process of creation; but out of the mystery he speaks to us in the still small voice, and pleads with us to be patient. As the mother whispers words of comfort in the ear of the child whom she pains by some mother-surgery, so God whispers to us and tells us that these things must needs be. He who is willing reverently to wrap his face in his mantle and listen to the deepest whisperings of his moral nature, will find that the God who seemed so cruel in wind and earthquake and fire is making himself known as a heavenly Father of infinite love and infinite pity.

### Syllogism and Star

The Christian religion draws me, not because it explains things, but because it reveals how much there is to be explained. Were the New Testament a book of definitions, I should care little for it. It is a book of far-reaching intuitions, of dreams and visions having strange and convincing import.



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It has to do with experiences that stand related to the deeper and more serious aspects of our nature. There is little of the syllogism and much of the star. It tells us of the world's supreme effort to fathom the mystery of our being. It speaks of the things that dignify life and have power to glorify the rudest experiences. Strange stories are here of men who wrestled with the gods in a sense nobler than that known to Iliad or Odyssey, men who had seen things they could not describe, who spake as children, stammering out a simple faith. As we read these pages we feel that others have felt with us; that they too have grappled with the problems of life and death, that they too have looked deep into the world's sorrow with eyes unafraid. With them we take our place; we feel that we are of their company. They speak to us and we understand them. What care we if they have nothing mathematically definite to relate? They have dreamed, and we too have dreams; they have hoped, and we too have hopes; they have followed the star, and we too follow on.

### Heart, Head, and Hand

By what right do men say that religion is of the heart? By what right do men say it is of the head? It is of the whole man—the heart that feels, the mind that interprets, and the hand that acts. “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength!” I venture to maintain that one’s moral and religious life cannot be developed in any high sense without the corresponding development of the power to think one’s way through to a rational and clearly defined interpretation of spiritual experience. “The higher developments of the moral sentiment involve a considerable enlightenment of the intelligence,” says a recent book on psychology. No truer word was ever spoken. And just here I embrace the opportunity to emphasize this thought, for it is a thought of capital importance. If religion is of heart, head, and hand, then there is no service rendered by one member that has not a reactive influence upon the others. He who learns to feel the woes of men will find that his thought is clearer and his hand more ready for some act of service. He who throws himself into the midst of the world’s

great needs will find that both heart and mind are quickened. And he who thinks his way through to some clear apprehension of his relationship to God and man will find his personal life enriched thereby.

### The Unseen Battlefield

We have no right to estimate the struggle of any life by the evidences that appear on the surface. The real issues of our being are wrought in secret. The great battles are fought in the soul, with no eye to mark the flood and ebb of strife but the eye of God. You have grappled with adverse circumstances, and are now wrestling against inner forces which are to you distressingly tangible and real. The man by your side seems a creature apart from all this; a conventional, uninteresting life his, you may think, a life that knows nothing of the forces against which you have to contend. That is a superficial judgment, a judgment lacking in the insight which penetrates to the wilderness realm of experience! The soul of that man whose life is apparently so free from all strife may be a battle-ground over which sweep the opposing forces of right and wrong. In that soul there may be tragedies of conscience, desperate attacks of the will on

ignoble passions, love and pity contending with cruelty and selfishness, truth battling with error, doubt assailing faith and sincerity, greed and lust and cheap ambition locked in conflict with benevolence and honor and ardor for some high spiritual ideal—all that speaks of courage and justice, of mercy and humility, of gentleness and reverence and beauty, may in that life be drawn up in battle-array against the unseen forces of evil that lift themselves out of the primeval depths which underlie every man's life.

### Spiritual Religion

Happy the man who holds steadily to Jesus' conception of religion as an inward and spiritual power. No other teacher has gone so deep into man's being for his explanations of life. He began his ministry by declaring the kingdom of God to be within. He never wavered from this position; more than that, he embraced every opportunity to emphasize it. His whole teaching was a constant effort to show the spirituality of religion, to make clear that it is not a thing of form or of belief but of the Holy Spirit's power. The seat of religion is not in the church or the book, but in the heart of man himself.

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"God," he exclaimed, "is a Spirit, and they that worship him must worship him in spirit and in truth." Christ's preaching was intellectual in the highest and truest sense, yet we never look upon his ministry in that light. His parables do not belong to the literature of knowledge, but to the literature of power. His life breathed the spirit of power; his words quickened in his hearers a sense of power. "The words that I speak unto you," said Jesus, "they are spirit and they are life." He had no other conception of religion. We are told in the record of Luke that his last words were these: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And when we read of the day of Pentecost and the outpouring of God's blessing on those early followers, we begin to understand what Jesus meant by a spiritual religion. From that time to this men have not been wanting whose supreme endeavor has been the setting forth of the gospel of Christ as "the power of God unto salvation."

### We Enter Life Through Lives

"If ye would enter into life," said Jesus, "keep the commandments." And when the young man

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answered that he had kept the commandments, Jesus showed him he had failed to keep the one commandment in which all the others were fulfilled—the commandment to give himself and all that he had in love. The young man who went away sorrowful knew the Master's secret, even though he had refused to meet the conditions; that secret was, if one is to enter into life, he must enter through lives. Jesus was the king of life because he was the king of love. He found it possible to give life to men, because from the depth of a rich and full nature he loved men. To love is to live. To give love is to give life. If men would understand and act upon this; if they could be made to see that all their running to and fro in the search of wealth and fame and pleasure is but the evidence of an unquenchable thirst for life driving from experience to experience in a tumult of restlessness; if they could be made to see that such fulness of life as they desired could be realized only as they learned to love, only as they made their entrance to life through lives, they would take themselves more seriously in hand, they would gird themselves for a grim fight against selfishness, they would cultivate a loving interest in others



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and enter thereby upon a new and living way of experience. Your difficulty and mine — is it other than the old difficulty of those in the parable concerning whom the poet writes—

“Themselves loved themselves;  
Spent their own oil in feeding their own lamps,  
That their own faces might grow bright thereby.”

### The True Apostolic Succession

In the continued leadership of the Holy Spirit is to be found the true apostolic succession. Would that our Congregationalism had always been regardful of the Lord's pledge of the Spirit's guidance: “He shall take of mine, and shall show it unto you.” The very genius of our fellowship presupposes a full and loyal dependence on the Holy Spirit. We have no other semblance of spiritual authority among us. We have been content with a loose organization because of our supreme confidence in the unifying power of the Spirit. And yet the tendencies that from time to time manifest themselves in our church show all too plainly, that there have been men among us who feared to trust the leading of the Spirit, men startled by



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the large implications of truth which such guidance seemed to involve. They would have the disciples of the Lord pause in their victorious march and rest upon their arms. They would have the sword of the Spirit sheathed. They would silence that noble company of patient and reverent scholars who have discovered for us the Bible anew. Such men have forgotten the great word of John Robinson, which should be as familiar to every Congregational teacher and layman as the Golden Rule: "If God shall reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive anything by my ministry; for I am confident that God has more truth yet to break out of his holy word."

### How God May Be Known

That God lives is an assumption as necessary to all rational thinking as to all holy living. Every great poet and prophet has assumed the reality of the Divine Life. The testimony of sense is no more reliable than the testimony of spiritual experience. We would find it difficult to demonstrate, in terms of mathematical exactness, the existence of

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our own personalities. Yet to doubt here would put us to "permanent intellectual confusion." The methods of physical or mathematical science should be ruled out when we are attempting to solve religious problems. "To the methods of physical science," it has been said, "God is unknown." But it does not follow that he is unknown to the methods of spiritual science. Aristotle laid down the principle that every object of research has its own law of evidence. Apply that principle to the words of Jesus, "Blessed are the pure in heart, for they shall see God." The truth of this statement cannot be figured out as one figures out a proposition in Euclid. It must be lived out. There must be conformity to the laws of spiritual evidence before one may affirm or deny the truth of this utterance. God is not known to us through the evidence of the five senses, but through the evidence of that "sixth sense" which Whittier called the "inner vision." Science says, "*Nihil in intellectu quod non prius in sensu.*" That nothing is in the mind which is not first in the senses is quite true, if we include that higher sense, that organ of spiritual knowledge which the New Testament calls faith. It is through faith that we can know God. It is by faith alone

that we can be sure of the realities of the spiritual life.

### How Much It Costs to Love

On every side we hear discussions about what the modern church should do. It must first of all go back to the cross; go back with all its selfishness, with its mockeries of fashion and form, go back with confessions of worldly compromise, with penitent acknowledgments that it has loved itself better than it has loved humankind. At the foot of the cross the church must learn anew how much it costs to love as Jesus loved. What would happen if our churches were baptized anew into the love of Jesus Christ, if ministers began to love their people as Jesus loved his disciples, if these people began to love one another in sincerity and tenderness of heart? Suppose our churches should suddenly begin to love the world better than they loved themselves; suppose they should cease to discuss methods of persuading the community into the support of the church and concerned themselves only with the heroisms of sacrifice by which they might serve the community. If such a condition were present, can you doubt that the problem of the

modern church would be solved; can you doubt that the kingdom of God would come conquering, subduing, and sanctifying? The church has to-day, as always, the problem of the world's righteousness in her keeping. When she dares, with the vast resources of wealth and power at her command, to lift herself up to the high demand that her Lord makes upon her, the kingdom of God will rise triumphant on the earth.

### Men Who Buy and Sell Christ

The contest for wealth is now so bitter, the eagerness to get on in the world so pronounced, that men are ceasing to attach sufficient importance to the old verities of friendship and personal honor. We are so keen to cultivate ourselves that we have no time to cultivate our friends. We are so burdened with things that our attention is withdrawn from people. We are so eager to get rich that we are forgetting all about the great causes clamoring for heroic service. If some Paul should appear on the scene, men would cry out against him as a disturber of the peace because he got in the way of their personal ambitions. It is a smart age, but it is not an heroic

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age. The buildings that we are putting up are no doubt higher than those which our fathers built, but it is becoming a serious question whether the men of to-day stand as high as our fathers stood. Startling revelations concerning modern industrial piracy have of late tested the faith of many, not only in the institutions of our country, but in the men who have the power to make and unmake institutions. These men are familiar with Paul of Asia Minor; these men admire Christ of Galilee; these men are attached to conventional Christianity; these men, too many of them, sit in the pews of our churches. But they go out from the house of God to exploit public trust for private gain. They hear from the pulpit on Sunday Paul's message from the prison cell in Rome, but Monday finds them in Thessalonica filling their greedy hands with the hard-earned savings of the poor. Friendship, loyalty to ideals, the spirit that leads a man to set his face squarely for principle, in practice these are to them but will-o'-the-wisps. Paul freezing in prison, an old broken-down man, writing to Timothy for his cloak; Paul going out to martyrdom because he would not deny Christ—what means this to a certain type of modern

man who buys and sells Christ every hour of the day?

### The Desire to Live After Death

Now and then I meet people who claim that the subject of immortality is a matter of indifference to them. But I cannot think that such men and women are in health of mind and soul. Some strange experience has turned them from normal habits of thought and impulses of feeling. Perhaps the intellect has been baffled in its keen search for incontrovertible evidence of immortality and has at last been thrown back upon itself in despair. Or it may be that sorrow has bitten deeply into the heart. Utter weariness tends to crush out all desire. He who to-day experiences little of life's fulness can have no compelling passion for the life of to-morrow. Some there are—and only God knows why—to whom life has been dealt in such cruel measure that it fairly wrings from them a strange and unnatural cry for death—

“ I could lie down like a tired child,  
And weep away the life of care  
Which I have borne, and yet must bear,—



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Till death, like sleep, might steal on me,  
And I might feel in the warm air  
My cheek grow cold, and hear the sea  
Breathe o'er my dying brain its last monotony."

And yet we may question whether there be not more of poetry in these lines than literal fact. We may imagine that we long for death when it is only sleep we crave, rest for tired heart and brain. Whatever men and women may say, I cannot believe that there are those who really long for death, at least for eternal death. I believe that a nobler poet than Shelley was nearer the truth when he wrote—

"Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death."

### The History of the Race a Drama

The events of history are not like the careless stories told around the camp-fire, where one tale casually suggests another. These events are woven into a drama which unfolds itself upon the wide stage of the world's life, act by act, and scene by scene. To-day we listen to the hero as he reads his



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lines; to-morrow we are watching with breathless interest the machinations of the villain. On this part of the stage is being enacted a tragedy; on that, a comedy. It is difficult to detect at times how a particular scene relates itself to the central plot of the drama, while with other scenes the connection is plainly evident. Some of the characters occupy more time than they should; while others who remain in the background, are clearly deserving of more prominent parts. One by one the actors come upon the stage, pass across it and disappear; and back of them streams the endless multitude of those who have no speaking parts, who never so much as suspect that they stand related to the unfolding of the world-drama. And even the chief actors themselves see only a little way into the profound intricacies of the plot which is being developed from scene to scene and from act to act. No man can tell how the great drama will be concluded. He can only watch as the various threads of purpose unwind themselves. As he sees that thus far in the development of the drama moral motives have everywhere prevailed, hope alone can be his cue. There can be no doubt that some deep purpose, "some far-off divine event," is being wrought out. Beneath

all history there is a philosophy, a relation of cause to effect. Every great movement of the past is a scene, or it may be an act, by which the plot of the drama is advanced towards its final dénouement. Every judgment of an historical event or movement is utterly worthless which does not take into account the fact that our world-life is a drama, and that each particular event or movement is to be estimated in its relation to the central plot, is to be judged by all that led up to it and all that issues from it.

### Is God Omnipotent?

The curse of theological thinking has been the bald assumption that God is an infinite being of power and authority sitting somewhere apart from his universe and directing the forces of the world and the affairs of men according to his own arbitrary decisions. This conception of God is against the teachings of science; it is against the highest wisdom of Scripture. "My father worketh," how these words go straight to the heart of the matter. God is not sitting apart on some distant throne; he is at work within his world and deep down in our human lives. Every law is the strain

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of the Almighty hand. His perfection is limited by the imperfections of his creation. The work that God is doing is not yet finished, and like any other unfinished work it reveals rough outlines. I am not disposed to argue the question whether God could have made a perfect world by the sheer and instant exercise of his will. We are to take things exactly as we find them. The imperfections we discern God is working to overcome. Famine, pestilence, disease, death,—these are all parts of the world-process, and God can no more stay their ravages than he can set aside the mysterious necessities of his own law. His will is not capricious, his power is not arbitrary. He surely respects his own great plan. In the far reach of things he cannot turn away from his own high thought of that which is good, to accommodate himself to our low thought of what is desirable. He calls upon you and me to be co-workers with him in the great task to which he has set himself: and who shall say how much of this vast sum of what we call human ills is due to the divine law and the divine nature, and how much of it is due to the fact that we have not lived our lives and done our work as we should?

### A Startling and Revolutionary Message

Suppose Christ were here in the world, unknown, and became the minister of one of our large, well-to-do, fashionable churches. What do you think would be his message? I would not, of course, venture to define it; and yet it is not too much to assume that in substance it would be the message he preached two thousand years ago, and that it would sound as startling and revolutionary to the people as it sounded then. Would he not say to them, as he said to the well-to-do religious people of his day: "All this discussion about the things you are to believe, and the forms you are to use in worship, all this, though it may be important in its place, does not come *first*. Do not make the mistake of putting religious professions of any kind in the place of that which is truly religious." Would he not see, with a vision before which all thoughts and motives lay exposed, that the word needed by the well-dressed congregation of to-day is the word that he preached to the simple folk who gathered around him on the mountainside? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven." The difficulty that our Lord encountered was not the difficulty of finding people ready to listen, not the difficulty of unfolding the truth, of arousing the humane sentiments, of stirring the emotions of sympathy and fellow feeling; it was the almost insurmountable difficulty of changing the intellectual and emotional processes which go on in the minds and hearts of those who sit under the preaching of the Word; changing them into the terms of a will-power that shall send people forth to shape the truth into deeds, and to weave into the common life the sentiments which move them to the depth of their being in the hour of worship.

### The Ghosts of Past Sins

There is no more harmful misinterpretation of the gospel than the assumption that we may avoid the natural consequences of our deeds. Much praise has been bestowed upon those who late in life have been redeemed as by fire from their evil ways. They have been held up as examples of the gospel's power; and at times their intense fervor, springing from a deep sense of escape from the enslavement of sin, has deceived us into a conviction

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that the piety of one who has been a great sinner is more to be desired than the piety of a man who has developed from boyhood a character of goodness. This, I think, comes of our superficial insight into the springs of human life. If you could get close to the religious enthusiast who has been pulled from some deep sense of a burning hell, he would confess, I am sure, that the degradation of his former life had robbed him of essential elements of goodness which not even his newly tasted rapture of gospel love could bring back to him. His is a saved life, a life in which repentance has brought him a strange sense of peace. But there are some things repentance will not give him, though he seek them "carefully with tears." Repentance can never bring back to him the freshness of a soul that knows nothing of evil imaginings; it can never erase from his memory the foul stains of those hours when his soul lay besmirched in vulgar indulgence; it can never take out of the past those associations of which it were a shame to speak; repentance can never give him back the calm strength and poise of assured moral mastery. Deep in his heart the victim knows that he must always walk the edge of a precipice over which some sudden gust of temptation



may hurl him. The effects of the old life will go with him to the grave. If vice left some mark of disease upon him, no amount of prayer will cause it to disappear. If he betrayed some friend, of what avail that he should call to God in bitter regret? In the lost years he started influences that will go on to the end of time; for all that we know, throughout eternity. God has saved him, but God can never save him from the burning remorse of his life's follies. To preach any other gospel than this would be to play fast and loose with the moral laws of the universe.

### The Divinity of Man

In the great deep of man's hidden self are the true and abiding things that cannot be destroyed. They separate him from the brute creation; they bespeak the divinity of his nature. Consider, if you will, those foundations of heart and mind and soul that cannot be broken up. What of that divine quality of mercy, that overflowing pity which of itself makes impossible the belief that man is a creature of the ground? What of the love that sacrifices, and the faith that sees beyond mortal vision, and the hope that steadies us in the darkness



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and storm while we wait for the morning? What of the courage that dares impossible tasks, and the patriotism that would be sheer folly were man but a creature of to-day? What of the craving for knowledge, the passion to realize the truth, what is the meaning of this if man goes back to the earth and is as naught? What of the whisperings of conscience, and the admonitions of the will? What of man's stern allegiance to duty? What of those hours of worship, when he bows reverently as in the presence of a Being from whom he came and unto whom his soul takes its way? What of goodness, that indefinable word which sums up all that is highest and best in a human life? What of all these spiritual qualities? What do they mean? What blindness for men to say that modern knowledge has swept away the articles of faith, when deep down in their very nature are laid foundations for faith that cannot be removed, when the moral and spiritual intuitions of their being yield the stuff out of which the highest and noblest faith may be created! The religious upheaval which began more than half a century ago is now past and the indefinable and mysterious creature man still remains; not the man of the ground, but the man of the over-

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arching heavens, the man of heart and conscience, the man of intellect and will, the man to whom has been given the power of setting his life in those currents of living spirit that flow on and out into the fathomless sea of eternity.







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